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THE BULL "INEFFABILIS"

IN FOUR LANGUAGES ;

OR,

The Immaculate Conception

OF

THE MOST BLESSED VIRGIN MARY

DEFINED,

WITH AN INTRODUCTION,

AND

A DISSERTATION ON THE ART OF ILLUMINATING,

WITH SOME ACCOUNT OF THE PROJECT UNDERTAKEN BY

MONSIEUR L'ABBÉ SIRE,

SUPERIOR OF THE COLLEGE OF ST. SULPICE, PARIS,

TO PRESENT TO THE SOVEREIGN PONTIFF, POPE PIUS IX., AN ILLUMINATED
MANUSCRIPT VERSION OF THE DECREE IN EVERY KNOWN
LANGUAGE AND DIALECT.

TRANSLATED AND EDITED BY

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✠ JOANNES, ARCHIEPISCOPUS TUAMENSIS.

TO THEE,
O MARY! CONCEIVED WITHOUT SIN;

BELOVED DAUGHTER OF THE ETERNAL FATHER;
PURE MOTHER OF THE ETERNAL SON;
SPOTLESS SPOUSE OF THE HOLY GHOST;
THE MOST PERFECT OF CREATED BEINGS ON EARTH OR IN HEAVEN;
WHOSE CREATION AND BIRTH WERE ARRANGED IN THE SAME DECREE
WHICH ANNOUNCED THE

INCARNATION OF THE ETERNAL WORD;

WHOSE GRACE, INNOCENCE, AND SANCTITY
ARE SO TRANSCENDENTLY WONDERFUL
THAT NO ONE EXCEPT GOD CAN COMPREHEND THEM;
WHO ART SO FAR ABOVE ALL OTHER CREATED BEINGS IN DIGNITY
THAT TO PROCLAIM FULLY THY PRAISES
THE TONGUES OF THE HEAVENLY HOSTS, AND OF ALL MANKIND ON EARTH,
ARE ENTIRELY INADEQUATE,

THIS WORK—

UNDERTAKEN AT FIRST TO PROMOTE THY HONOUR,
WHO HAST HELPED TO REDEEM A LOST WORLD,
AND TO UPLIFT THE FALLEN CHILDREN OF EVE—

IS DEDICATED,

IN THE HOPE, THAT WITH THY BLESSING UPON IT,
THE BOOK,
WHICH IS TO FOUR NATIONS THE ECHO OF THE VOICE OF PETER,
MAY TEND IN SOME MEASURE TO EXTEND THE FAME OF

THY IMMACULATE CONCEPTION—

THE CROWNING GLORY OF THY EXALTED GREATNESS—
AMONG MILLIONS NOW LIVING, OR WHO HAVE NOT YET BEEN BORN,

BY
THE WRITER.

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P R E F A C E.

THE present work, in four languages, is presented to the public for the following reasons :

First, because it will, no matter how slightly, add to the glory of God, and to the honour amongst men of his blessed Immaculate Mother. In publishing the dignity of the Virgin Mother of Jesus, as it has been revealed in holy Scripture, and as it has been pronounced by the vicegerent of our Lord himself, a more exalted idea of the infinite greatness of the Son and of the supreme excellence of the Mother is obtained by the faithful ; and hence they cannot but be induced to adore the One with greater warmth of devotion, to honour the other with higher veneration, and to love both Son and Mother with more ardent affection.

Secondly, the wonderful literary labour which Monsieur L'Abbé Sire, as representing Catholic France, has undertaken will become more widely known and more extensively appreciated.

Thirdly, it cannot but be gratifying to every intelligent Irishman at home and abroad to learn, that the Catholic spirit of Ireland, which lay enshrined in her language through ages of war and persecution, has, in the universal polyglot of Catholic piety presented at Rome to the Holy Father, spoken once again, as the exponent of a distinct nationality.

ST. JARLATH'S COLLEGE, TUAM,
FEAST OF THE PATRONAGE OF ST. JOSEPH, 1868.

INTRODUCTION.

It is now fourteen years since the dogmatic decree regarding the Immaculate Conception of the Blessed Virgin Mary, Mother of God, was pronounced from St. Peter's to the Christian world by his Holiness the present reigning Pontiff, Pius IX. The truth contained in this beautiful and consoling dogma—partially revealed to Adam and Eve amid the clouds and shadows which hung around their fall and their banishment from Eden—had not, till eighteen hundred and fifty-four years after the coming of the long-expected Saviour, been stamped with the seal of infallible authority. The confirmation and the promulgation of this sublime doctrine were reserved for the days of the Ninth Pius, and of the bishops of the Christian world who had the happiness of being present at Rome and taking part in that memorable solemnity.

Truth, though revealed, is not on that account always believed. There are found from age to age cavilling and captious Christians to dispute doctrines which Christ the Eternal Truth clearly inculcated. Holy Church, which our Lord founded on the rock, Peter, with her head constitutes the only infallible guide in matters of divine revelation. Christ's divine spouse is the only true interpreter of his meaning.

From the hour in which Mary stood by the cross of Jesus—from the day when St. Elizabeth cried out, when her young kinswoman from Nazareth came to visit her, "Whence is this to me, that the Mother of my Lord should come to visit me?"—nay, from the moment when the virgin spouse of St. Joseph replied to the Angel Gabriel, "Be it done to me according to thy word"—the immaculate Virgin was Mother of God, because she was Mother of Jesus. Yet four hundred and thirty-one years had elapsed before this truth received authoritative confirmation from the Church and her head at the Council of Ephesus.

Is it surprising, then, that a divine revelation, equally glorious regarding our Blessed Lady, required, fourteen centuries later, the seal of the same infallible authority to set at rest all disquieting discussions respecting its object; to repel and to crush all attacks of heretical foes;

to exalt more and more, and to extend far and wide the honour, the dignity, the greatness, and the glory of the most powerful Virgin; to enkindle more strongly the fire of devotion within the breasts of all true Christians towards the Immaculate Mother of Christ, and to realize in all its fulness that prophecy which herself pronounced in the presence of the mother of the Baptist, "Behold, . . . all nations shall call me blessed?"

The woman in the crowd who, full of admiration on hearing words of wisdom and of peace falling from the lips of our divine Lord, cried out, "Blessed is the womb that bore thee," is a type of the faithful admirers of the Immaculate Mother, who have—numerous as the children of Holy Church—existed from that day to the period of the public pronouncement before the world of her immaculate conception.

On this solemn occasion, however, all the children of the Church "from sea to sea," and from one end of the earth to the "uttermost bounds of the same," from every clime and country, from every nation and people, with the common Father of all the faithful at their head, with the princes and rulers, kings and emperors, bishops, archbishops, and cardinals, pronounce with uplifted hands and with one voice the Immaculate Mother of Jesus to be not only beautiful and blessed, but in the words of the decree, "more beautiful than beauty itself—more holy than holiness;" and proclaimed her to be—"God alone excepted—superior to all created beings; fairer, and more beautiful, and more holy, than even the cherubim and seraphim, and the entire host of angels," and that to proclaim her praises fully, the tongues of the heavenly hosts and of all mankind on earth are entirely inadequate. "That she was always free from every stain of sin,* and all beautiful and perfect, that she presented such a full measure of innocence and sanctity, that greater than it under God is not conceived in the mind, and no one except God can in thought comprehend." In the mind of God the Father she was—before the world was made—always present, united with the Eternal Wisdom, the Word, in one and the same decree by which the Almighty showed He was pleased that His co-eternal Son should take flesh in her womb, and be born of her in the blessed fulness of time.†

What a magnificent picture this decree presents of our blessed Immaculate Mother? It sets her, after the lapse of centuries, in her proper position before the children of the world—on the summits of the

* Page 7.

† *Ibid.*

eternal hills, on which, even before creation, her abode was fixed.* No created being, angel nor archangel, nor cherub nor seraph, can be at all compared to her in loveliness, in beauty, or grace, in magnificence of body and mind, in the accumulation of all conceivable perfections with which a being inferior to God alone could be adorned.

How worthy of God the Father this dignity of his daughter is ; how much it accords with the infinite greatness of the Saviour, our Lord Jesus Christ, that his Mother should be so exalted in grace, in sanctity, in the possession of all perfections, and that, like Himself, she should be the source† of all manner of blessings to his creatures ; sharing with Him grace for grace, superior to all, and inferior to Him in this—that she has been created and enriched with all this plenitude of perfection and grace by Him ; how honourable to the Holy Ghost, the third Person of the adorable Trinity, that Mary his spouse should be, although a creature, one of such transcendent dignity and majesty.

Even to a philosophic or thinking mind, not resting on revelation, this dignity of the Mother of God appears as truthful as it is natural. For if these sublunary spheres which He has made for man, his poor ungrateful creature, are so grand and glorious that they excite the admiration of the greatest intellects, it is but natural that she whom He set apart especially for Himself should, in dignity and in all manner of conceivable perfections, approach as near to Him as a created being could by omnipotence be enabled to arrive. It is but natural, and therefore true,

* Her foundations are in the holy mountains."—*Ps.* lxxxvi. 2. " Dominus possedit me in initio viarum suarum: antequam quidquam faceret a principio. Ab eterno ordinata sum et ex antiquis antequam terra fieret."—*Libro Proverbiorum*, c. 8, vv. 22-33.

† The sense in which our Immaculate Mother is the source of all manner of blessings is explained fully in the remainder of the sentence. Many captious Christians, who are over theologically learned, or who, on the other hand, have some of the cold blood of heretics permeating their veins—imbibed either from association, family connexion, or sympathy—are likely to stop and examine these words. For those we intended to quote largely from St. Bernard, St. Alphonsus, and from St. Thomas ; also from Doctor Faber, who in theological knowledge and in piety is not inferior to many. Such quotations would fill many pages. They are referred, therefore, to the Sermons of St. Bernard, either the old edition or that published by the Abbé Migne; to "*Selva di Materie Predicabili*," by St. Liguori in the "*Instruzione XL. circa la divozione verso Maria*;" to his "*Glories of Mary*," published by Duffy, 2 vols., 1862. St. Bernard styles the B.V.M., " Our life, our sweetness, and our hope." Richard of S. Laurence says: " Ab omnipotente filio omnipotens Mater facta est." Lib. 4. de laudibus Virginis. " By an omnipotent Son the Mother has been rendered 'omnipotent.'" And St. Liguori commenting on the words says: " Il figlio è onnipotente per natura ; la madre par grazia—the Son is omnipotent by nature ; the Mother by grace."

that the slightest stain of sin should never sully her whose body was to clothe with flesh the Eternal Word. The slightest defilement of sin is essentially opposed to God, as darkness is opposed to light. Had the Blessed Mother of Jesus been one instant under the shadow even of an original stain, his infinite purity would be tarnished, for his blessed flesh was her flesh; and if she were not immaculate, He too, on account of the close connexion between such a mother and such a son, would have assumed flesh that had at one time been defiled by sin.*

On this account how unphilosophical, how false, how much opposed to the dignity of Jesus, how base, how vile—nay, how foul, fiendish, and springing from hell itself is the picture which Protestants and all heretics give of our Blessed Lady and glorious Immaculate Mother. By blackening the moon one cannot brighten the sun; the light of the one is the reflection of the brilliancy of the other. Mary Immaculate is the moon, Jesus is the sun. If she is so majestic, so effulgent, it is because He is king of kings, and the brightness of the glory of the Eternal God. To make her less does not make him greater, for she is great and glorious because she is mother of infinite greatness and infinite glory.

Many prophets and holy men desired to behold the expected of nations—the Emmanuel; but their desires were in vain. Holy Simeon and the prophetess Anna were elected to see the Saviour of mankind, and their happiness was complete. Many doctors and saintly men of Holy Church have longed to see this doctrine regarding the Immaculate Conception defined and its truth promulgated, and the Mother of our

* “Mary’s blood was the material out of which the Holy Ghost, the third person of the Most Holy Trinity, the artificer of the Sacred Humanity, fashioned the blood of Jesus. Here we see how needful to the joy and gladness of our devotion is the doctrine of the Immaculate Conception. Who could bear to think that the matter of the Precious Blood had ever been itself corrupted with the taint of sin, that it had once been part of the devil’s kingdom, that what was to supply the free price of our redemption was once enslaved to God’s darkest, foulest enemy? Is it not indeed an endless daily jubilee to us, that the Church has laid upon us as an article of our faith, that sweet truth, which the instincts of our devotion had so long made a real part of our belief?”—*The Mystery of the Precious Blood*, p. 29, by *Frederick William Faber, D.D.* London: Thomas Richardson & Son, 1860.

See from these words of Father Faber how the blood of Jesus offered in the sacrifice of the Mass is wound up with the dogma of the IMMACULATE CONCEPTION: “The Blood in the CHALICE is the blood of the living Jesus in heaven; it is the blood shed in the passion, re-assumed at the resurrection, borne up to heaven in the ascension, placed at the right hand of the Father there in its consummate glory and beautified immortality. Thus it is the very blood of God; and it is the whole of it, containing that portion which he had originally assumed from Mary.”—*The Mystery of the Precious Blood*, p. 31, by *Frederick William Faber, D.D.*

Lord pronounced authoritatively before mankind to be Immaculate in her conception. What was denied them to see has been graciously granted to us of the present generation to witness. Pius IX. has “declared, and pronounced, and defined that the doctrine which holds, that the Blessed Virgin Mary in the first instant of her conception has, by a special grace and privilege of Almighty God, and in virtue of the merits of Jesus Christ,* the Saviour of the human race, been preserved and exempted from every stain of original sin, is revealed by God, and consequently is firmly and inviolably to be believed by all the faithful.” The hearts of all his devoted children throughout the world ought, like the heart of the Holy Father, “be overflowing with gladness,” and our tongues should exult with joy because, by a singular favour, the Almighty has granted this honour and this glory to be, in our day, decreed to the most Blessed Mother of his divine Son.

As the glory of children is the honour of their parents, so it is meet that all the spiritual children of Mary, the Immaculate Mother of God, should publish her praises every day more and more. France is justly called the Catholic nation. Her ruler is by excellence styled Catholic, and the “eldest son of the Church.” It was but meet, therefore, that a people so Catholic, the nation of Charlemagne and St. Louis, should take up the words of Pius IX., and echo to the ends of the earth the dogma of the definition of her Immaculate Conception, which is the crowning jewel in the diadem of her exalted dignity—the key-stone in the arch of the fulness of her perfections. Foremost then amongst the nations in publishing the praises of our Immaculate Queen are the French people, anxious to testify to Holy Church and to her venerated head, the Sovereign Pontiff, how warmly they appreciate this honour paid to the Mother of our Lord. It is to Monsieur L’Abbé Sire, the President of the College of St. Sulpice, Paris, is owing the happy thought of getting translated into every language and even dialect spoken on earth the Bull *INEFFABILIS*, in which the Immaculate Mother’s dignity is authoritatively proclaimed to all the world. He is the exponent of this Catholic spirit, and of the devotional idea which pervades France on this subject, which concerns the greater exaltation before mankind of our Blessed Mother. That exceedingly Catholic people wish to lay at the feet of the Holy Father and to offer, in every language, to their august Lady, the Queen of heaven, the united expression of this new honour which her devoted children in every country and clime all over the world offer

her. As representing the French people, he undertook with a magnanimous spirit, worthy of an apostle, to lay at the feet of His Holiness Pius IX. a manuscript copy of the dogmatic decree translated into the mother tongue of every people and distinct race on earth. The translations were to be, if possible, made by the scholars best acquainted with the Latin text and their own language, or that of the people into whose mother tongue they undertook to render the original. The versions thus made should receive the seal of approbation for literary correctness and orthodoxy from the bishop or primate of the province, before they would be accepted. The manuscripts are of vellum, all of an uniform size, embellished in a manner worthy of the nations who present them, worthy of the supreme sovereign to whom they are presented, and not unworthy of the exalted Being in whose honour the translations have been made.

At the end of this small work will be found a summary of the number of volumes of manuscript translations of the dogmatic Bull, and what each particular nation has been doing in their holy rivalry to honour the Immaculate Virgin.

In the month of May, 1865, the writer of these pages was asked by Monsieur L'Abbé Sire, Superieur au College de S. Sulpice, to do for poor Catholic Ireland what he had got done for Catholic France. The writer readily consented, because he deemed it the greatest honour that could fall to his lot, and the greatest favour that could be conferred, to have been made choice of, to translate into the mother language of his fellow countrymen at home and abroad—the language of missionary, faithful, Catholic Scotia—the decree which, amongst men, placed the last brilliant in the wreath of glory which encircles the brow of the Immaculate Queen of Heaven.

In November of the same year, the manuscript translation in the modern Irish language, as it is spoken in Connaught, and in Munster, and in the wilds of Donegal, was complete.*

* The writer was frequently in the north and south of Ireland; he has spoken to and often conversed with natives of each province, and after fifteen years experience he is convinced there is no such thing as different dialects spoken in the four provinces. There is only one language, the language of the Irish race. At all events, the written language is one. This observation is here made, because the writer has repeatedly heard flippant eulogists of Gaelic—but who really are its worst enemies—speak of the four dialects of the Irish language. It is true that there are a few forms of expression, and some peculiar sounds, and a certain manner of pronouncing the language in one locality which are not found in another. But even in London, the very heart of Eng'and, strange and very quaint pronunciation of the

It is fit to give thanks where thanks are due, and accordingly thanks are here returned to the only three who rendered the writer practical service in the preparation and execution of the vellum manuscript on which the translation was penned—to the Very Rev. Thomas Bennett, ex-President of All Hallows College; to Sister Mary C. Augustine (*née* Moore) of St. Vincent's Convent, Golden Bridge, Dublin—a branch of the Mercy Institute in Baggot-street; to Sister Mary Joseph (*née* Corr) of the Mercy Convent, Tuam. Sister Mary Joseph executed the Gaelic caligraphy with great taste and simple elegance; Sister Mary Augustine, who is the best perhaps in Ireland at Illumination, bestowed all the rich tracery of her unrivalled pencil in ornamenting in the grandest style of art the first, second, and third pages, and the initial letter of each paragraph. The style was that of the early Irish period—a style chaste and rich, and quite in harmony with the language and the subject. Very Rev. T. Bennett gave the writer some practical aid in discharging some of the expenses necessarily incurred in getting up and completing such a work of art.

All the labour undergone by those pious souls was to them a labour of love; they did it for the glory of God, and for the greater extension of the honour which is paid his blessed Immaculate Mother. Nevertheless, after sending the manuscript to Paris, the translator wrote to Monsieur L'Abbé Sire to obtain for them and for himself the only recompense they desired—the Holy Father's paternal blessing. The Abbé had just come from Rome at Christmas that year. However, a few months later a copy of the following Brief from his Holiness to the Abbé was received by the writer. In it the Father of all the Faithful gives his Apostolic Benediction to all who in any way have rendered assistance in aiding the Abbé Sire to complete his great work.

English language is every day heard. It has just been stated that the written Irish language is one, and not divided into dialects. This has been so from the tenth century to the present day, as any one can find by collating all the well-written manuscripts which are still extant in the College of St. Patrick, Maynooth, and in Trinity College. An effort has been made by a late writer on grammar to reduce our written language, as Pitman in England has endeavoured to reduce English, on the principle of adapting spelling to sound, to an unmeaning jargon. According to his phonetic system the radical beauty and value of the written language as prized by foreign Keltic nations would become annihilated.

PIUS P. P. IX.

DILECTE FILI, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Non mediocri animi Nostri voluptate novimus susceptum a Te consilium omni studio curandi, ut Apostolicæ Nostræ de dogmatica Immaculati Deiparæ Virginis Conceptus definitione Litteræ in omnes linguas, ab idoneis peritisque viris, accurate ac nitide transferantur.

Atque etiam libentissime agnovimus Te ubique spectatos invenisse catholicos viros qui, huic Tuo faventes consilio, suam omnem industriam ac studia in hoc opere conficiendo impendere lætantur, quod jam magna ex parte fuit elaboratum.

Itaque Tibi de commemorato inito consilio vehementer gratulamur; ac debitas, cum Tibi, tum iis omnibus qui in hanc rem perficiendam suum conferunt auxilium, laudes tribuimus; ac, paternæ Nostræ caritatis pignus, Apostolicam Benedictionem toto cordis

PIE IX, PAPE.

CHER FILS, SALUT ET BENEDICTION APOSTOLIQUE.

Ce n'est pas sans une véritable et bien douce satisfaction que Nous avons appris le dessein, formé par Vous, de mettre tous Vos soins à faire traduire avec fidélité, dans toutes les langues, par des hommes habiles et compétents, Nos Lettres Apostoliques sur la définition dogmatique de l'Immaculée Conception de la très-sainte Vierge Marie, Mère de Dieu, et à faire exécuter dignement la copie manuscrite de ces traductions.

C'est aussi avec une très-sensible joie que Nous avons appris le succès de Votre dessein; car, Nous le savons, Vous avez trouvé partout dans les rangs des catholiques, des personnes recommandables qui ont accueilli Votre projet avec faveur, et qui se sont montrées heureuses de contribuer à sa réalisation, en y apportant tout leur zèle et tout leur talent, si bien que cette œuvre est déjà en grande partie conduite à sa fin.

C'est pourquoi Nous Vous félicitons vivement de la pensée que vous avez eue; Nous donnons de justes éloges, à Vous, cher Fils, et à tous ceux qui Vous viennent en aide pour l'achèvement d'une telle œuvre; enfin comme gage de Notre tendresse paternelle, Nous Vous

affectu, Tibi ipsi, dilecte Fili, et illis peramanter impertimus.

Datum Romæ apud S. Petrum die 8 martii, anno 1866, Pontificatus Nostri anno vicesimo.

PIUS P. P. IX.

Dilecto Filio MARIE-DOMINICO SIRE, Præposito Seminarii Sancti Sulpitii, Lutetiam Parisiorum.

accordons, ainsi qu'à eux, avec la plus grande affection et du fond de Notre cœur, la Bénédiction Apostolique.

Donné à Rome, à Saint-Pierre, le 8 mars 1866, la 20^e année de Notre Pontificat.

PIE IX. PAPE.

A notre cher Fils MARIE-DOMINIQUE SIRE, Directeur au Séminaire Saint-Sulpice, à Paris.

PIUS IX., POPE.

BELOVED SON, HEALTH AND APOSTOLIC BENEDECTION.

With no ordinary pleasure of mind we have come to the knowledge that a plan has been set on foot by you, of using all the care in your power to effect, that our Apostolic Letter, regarding the dogmatic definition of the Immaculate Conception of the Blessed Virgin Mary Mother of God, be accurately translated into every known tongue, and the versions written in the neatest style of art, by men gifted with endowments and learning for the task.

We have learned with the greatest gladness that, moreover, you have everywhere found amongst Catholics, men of position and acquirements who are favourable to your project, and who have been only too glad to bestow all their energy and zeal in helping to bring to a successful issue, this undertaking which now has nigh been brought to a close.

Therefore we congratulate you most warmly on this project which you have entered upon ; and we tender to you, and to all those who have bestowed their aid in bringing about its accomplishment, the sincere expression of eulogy which is justly due to you all ; and as a pledge of our paternal fondness we bestow most lovingly, and with all the affection of our heart, on you, dear Son, and on them, our Apostolic Benediction.

Given at Rome, at St. Peter's, 8th March, in the year 1866, and the twentieth of our Pontificate.

PIUS IX. POPE.

To our dear son, MARY DOMINICK SIRE,
President of the Seminary of St. Sulpice, Paris.

The same spirit which at first prompted the writer to undertake the translation of the Bull *INEFFABILIS* urges him to publish this decree

in four languages, in the hope that the honour of our Blessed Mother Mary may be extended more widely by the diffusion amongst the children of Holy Church of that crowning glory of her countless perfections.

“In secret the Precious Blood has done a work which may vie with the great work on Calvary. It has effected the Immaculate Conception, wherein heaven was opened, and such an abyss of grace poured out upon the earth that the accumulated graces of the four thousand years of human history, and even the worlds of grace with which the angels were so munificently endowed, were as drops to the ocean compared with the Grace of the Immaculate Conception.”—*The Mystery of the Precious Blood, by Frederick William Faber, D.D.*—p. 160.

The Latin text is a correct copy of the original; the Irish is the version made by the writer; the English also is his own, made while the sheets were going through press; the French has been furnished by the Abbé Sire.

L'abbé MARIE-DOMINIQUE SIRE, Directeur au Séminaire Saint-Sulpice, voyant s'approcher le jour où la traduction de la Bulle *Ineffabilis* dans toutes les langues sera complète a désiré, avant de donner à cette vaste collection sa forme définitive, la présenter à N. T. S. P. le Pape Pie IX. à qui elle est destinée comme un hommage de reconnaissance de tous, les peuples; connaître la place qui lui serait faite; et demander pour tous ses coopérateurs dans cette œuvre difficile la Bénédiction apostolique. C'est le seul moyen qu'il eût en son pouvoir de leur témoigner comme il le souhaitait sa vive gratitude.

Avec cette exquise bonté qui la distingue, Sa Sainteté a daigné recevoir des mains de l'abbé SIRE cet hommage; prendre connaissance par Elle-même, dans de longues audiences des pages les plus ornées; lire sur ces pages le nom de leurs auteurs; enfin assigner, dans la célèbre bibliothèque du Vatican, une place à ce monument de linguistique, élevé et embelli par les mains de l'univers catholique.

Bien plus, Elle a voulu témoigner d'une manière irrécusable sa pleine satisfaction par un Bref, que l'abbé SIRE vient de recevoir et qu'il est heureux de transmettre à tous ceux auxquels il s'adresse.

Paris, le 22 avril 1866, fête du Patronage de Saint Joseph.

P.S. Le Souverain Pontife a témoigné le désir de posséder le plus tôt possible ce grand ouvrage. L'abbé Sire voudrait donc sans trop de retard le voir achevé. Mais avant de le faire partir pour Rome, il se propose, s'il en trouve les moyens, de réunir les nombreux et riches volumes dans un meuble qui soit digne du Vatican. Il se propose aussi, pour répondre à des vœux souvent exprimés et d'ailleurs si légitimes, d'en laisser faire à Paris une *exposition*.

PIUS EPISCOPUS

SERVUS SERVORUM DEI,

AD PERPETUAM REI MEMORIAM.

PIE, ÉVÊQUE,

SERVITEUR DES SERVITEURS DE
DIEU,

En mémoire perpétuelle de la chose.

Le Dieu ineffable, dont les voies sont miséricorde et vérité, dont la volonté est toute puissance, dont la sagesse atteint d'une extrémité jusqu'à l'autre avec une force souveraine et dispose tout avec une merveilleuse douceur, avait prévu de toute éternité la déplorable ruine en laquelle la transgression d'Adam devait entraîner tout le genre humain; et dans les profonds secrets d'un dessein caché à tous les siècles, il avait résolu d'accomplir, dans un mystère encore plus profond, par l'incarnation du Verbe, le premier ouvrage de sa bonté, afin que l'homme, qui avait été poussé au péché par la malice et la ruse du démon, ne pérît pas, contrairement au dessein miséricordieux de son Créateur, et que la chute de notre nature, dans le premier Adam, fût réparée avec avantage dans le second. Il destina donc, dès le commencement et avant tous les siècles, à son Fils unique, la Mère de laquelle, s'étant incarné, il naîtrait dans la bienheureuse plénitude des temps; il la choisit, il lui marqua sa place

PIUS, BISHOP,

SERVANT OF THE SERVANTS OF
GOD,

For the perpetual memory of the thing.

God the ineffable, whose ways are mercy and truth, whose will is omnipotence, and whose wisdom, with ease, spans all space from end unto end, and sweetly disposes all things, foresaw from all eternity the most dire destruction which awaited the whole human race, having its rise in the transgression of Adam; and determined with deep design, for ages hidden within his own mind, to complete, by virtue of a mystery still more hidden through the incarnation of the Word, the first work of His goodness, to the end that mankind after having been drawn into guilt by the foul cunning, and fiendish artifice of the devil, should not perish contrary to his Creator's merciful design upon him; and that what was likely to be lost in the case of the first Adam, should be restored with advantage, on the part of the second. From the beginning therefore, and before all ages He made choice of, and set in her proper place, a mother for His only begotten Son, from whom He, after being made flesh, should

suo Matrem, ex qua caro factus in beata temporum plenitudine nasceretur, elegit atque ordinavit, tantoque præ creaturis universis est prosequutus amore, ut in illa una sibi propensissima voluntate complacuerit. Quapropter illam longe ante omnes angelicos Spiritus, cunctosque Sanctos cœlestium omnium charismatum copia de thesauro divinitatis deprompta ita mirifice cumulavit, ut Ipsa ab omni prorsus peccati labe semper libera, ac tota pulchra et perfecta, eam innocentia et sanctitatis plenitudinem præ se ferret, qua major sub Deo nullatenus intelligitur, et quam præter Deum nemo assequi cogitando potest. Et quidem decebat omnino, ut perfectissimæ sanctitatis splendoribus semper ornata fulgeret, ac vel ab ipsa originalis culpæ labe plane immunis amplissimum de antiquo serpente triumphum referret tam venerabilis mater, cui Deus Pater unicum Filium suum, quem de corde suo æqualem

le colann daonna a tabaſſe
 ԳՕ, ԷԶՐԻ Ե Զ-ԿՈՄՆԼՅՈՆԱԾ ԵԱՆ-
 ՆՍՅՅԷ ՆԱ Ն-ԱՄ, ԼԵ Ն-Ա ԵՐԵՅԷ Օ
 Ն-Ա ԵՐԱՅՆ ՆԱՐԱՂ; ԷԶՐԻ ԾՈ ԶԻՆ-
 ԾԱՅՅ ՔԷ Դ ՕՐ ԵՅՈՆ ԶԱԸ ԵՐԵԱԿՄԻ
 ԼԵ ՔԵՐԻԵ-ՉԻԱԾ ՔԱՆԻԱԸ, ՔՅՈՒ-
 ԵԱՆ, ԸՕ ԾԻԼՔ ՔԻՆ, ՉՄԻ ԱՆՄԵՂ-ՔԻ
 ԱՆՆԱՅՆ ՔԱՅԻՆ ԱՆ ԵԱՆ-ԾՆՂԼ ԷԶՐԻ
 ԱՆ ԵՄԱՆ, ԵԱՅՆ ԵԱՐԵԱՆԱԸ Ե
 ԼՅՈՆ Ե ԸՐՈՅԸ Ե ԼԱՆ-ՔԱՐԱԾ. ԱՄԻ
 ԱՆ ԱԾԵԱՐ ՔԻՆ, ԼԵ ԵՄԼԷ ՄՕՐԻ ՆԱ
 Ն-ՍԻԼ-ՉԻՐԱՔԱ ՆԵԱՆԾԱ, ՆՕԸ ԾՈ ԷՕՅ
 ՔԷ ԱՔ ԼԱՆ-ՔԵՕՐԻ Ե ԾԻԱԾԱԸԵԱ ԾՈ
 ԼՅՈՆ ՏԷ Ե Խ-ԱՆԱՄ ԼԵ ԵՅՆԵԱ-
 ԼԱԸԸ ԵՐՕԼԱԵԱՅԻ Ե Ե-ՔԱԾ ՄՅՈՄ՝
 ԱՆ ՄԵՅԾ ԱՆՅՅԼԻԾ ԷԶՐԻ ԵԱՅՅ-ՏՔԻՅ-
 ՄԱՅԾ ԵՂԱ ԱՄԻ ՆԵԱՆ, ԷԶՐԻ ՆԱՅՈՄՆ
 ԱՄԻ ԵԱԼԱՆ; ԷԶՐԻ ԾՈ ՄԵՆԾԱՅՅ Դ
 Ե ՔԱՅԾԵՐԵԱՐ ՆԱ ՔԱԵԱԼԵՅԻ ԱՄԻ
 ՄՕԾ ԸՕ ԵՅՆՉԱՆԱԸ, ՉՄԻ ՄԱՅԻ ՔԻ
 Օ ԸՐ ՔԷՅՆ ՅՕ ԵԱՆ ՉԱՆ ԵՅՄ,
 ԷԶՐԻ ՅՕ ԵԱԼԼԱԸ ՔԱՅՐԻ, ՅԼԱՆ Օ ՔԱԼ
 ԱՄԻ ԵՅԷ ՔԵԱԵԱՅԻ; ԷԶՐԻ ՉՄԻ ՄԱՅԻ
 ՔԻ ԱԼՅՆ, ՔՅԷՄԱԸ, ԷԶՐԻ ԱՄԻ ԶԱԸ
 ՄՕԾ ՔՅՈՒՔԷ, ՔՅՈՒՆ-ՄԱՅՔԵԱԸ; ԷԶՐԻ
 ՉՄԻ ԵՅՆՅԱՄԻԱԸԸ ՆԱՅՈՒՆ
 ԸԱ ՆԱ ԵԱՐԵԱՆԱԸԵԱ ԷԶՐԻ ՆԱ ԵԱՅԾ-
 ԱԸԵԱ ՆԱԸ ՄԱՅԻ Ե ԼԵՔԵԱԾ ԵՂԵ
 ՔԱՅԻ ԳԻԱ ԼԵ ՔԱՅԱԼ; ԷԶՐԻ ՆԱԸ
 ՔԵՅԾՄԻ ԼԵ ԵՐԵԱԿՄԻ ԱՄԻ ԵՅԷ ԱԸԸ
 ԳԻԱ Է ՔԷՅՆ ԵՄՄՔԻՅՅԱԾ ԱՆՆ Ե
 ԵՆԸԼԵԱԸԸ, ՄԵՅԾ Ե Խ-ԱՅՔԵԱԸԸ
 ԷԶՐԻ Ե ՄՕՐԻ-ԸԷՅՄԷ. ԱԶՐԻ ՅՕ
 ԵՅՆԵ ԵԱԾ ԸՅՄԻ ՅՕ Մ-ԵՐԵԱԾ
 ՔԵ ԱՆԼԱՅԻ ԱՄԻ ԶԱԸ ԸԱՅԻ, ՔԵ ՔԻՆ,
 Օ ԵՂ ՔԻ ՅԼԵՐԵԱ Ե Զ-ԿՈՄՆՆՍՅԷ
 ԱՆՆ ԵԱԾԱՅԻՅ ԶԵԱԼ ՆԱ ԵԱՐԵԱՆ-
 ԱԸԸԵԱ, ՅՕ ՔՅԵՔԵԱԾ ՔԻ ՅԼՈՄԱ
 ՄՕՐԻ ՆԱՅՈՒՆԱԸԵԱ ՆԱՅԷԻ; ԷԶՐԻ ԼԵՔԻ
 ՔԻՆ, Օ ԵՂ ՔԻ ՔԱՅՐԻ ՅԼԱՆ Օ ՔԵԱԾ
 ՆԱ ՔԻՅՔԻՅՆ ՔԷՅՆ, ՅՕ Ե-ՔԱՅՅԵԱԾ ՔԻ
 ՅՕ ԵԱԼԼԱԸ ԵԱՅԻ, ԵԱՆ, ԵԱՆՆԱԸ-
 ԵԱԸ ՕՐ ԵՅՈՆ ԱՆ ԱՆ-ՏՔԻՅՄԱՅԻ,—
 ԱՆ ԱՅԱԸԱՄ ԾՅՆԵՅՔԻ ՆԾ Ե ԵՂ ԸՕ
 ԵԱՅԻ, ԵՄԱՆԱԸ ԱՅՅ ԳԻԱ ԱՆ ԱԸԱՄ
 ՉՄԻ ՄՅԱՆ ԼԵՔԻ Ե ԱՅՆ-ՄԱԸ, ՆՕԸ

dans l'ordre de ses desseins ; il l'aima par-dessus toutes les créatures d'un tel amour de prédilection, qu'il mit en elle, d'une manière singulière, toutes ses plus grandes complaisances. C'est pourquoi, dans le puissant trésor de sa divinité, il la combla, bien plus que tous les Esprits angéliques, bien plus que tous les Saints, de l'abondance de toutes les grâces célestes, et l'enrichit avec une profusion merveilleuse, afin qu'elle fût toujours sans aucune tache, entièrement exempte de l'esclavage du péché, toute belle, toute parfaite et dans une telle plénitude d'innocence et de sainteté, qu'on ne peut, au-dessous de Dieu, en concevoir une plus grande, et que nulle autre pensée que celle de Dieu même ne peut en mesurer la grandeur. Et certes il convenait bien qu'il en fût ainsi ; il convenait qu'elle resplendît toujours de l'éclat de la sainteté la plus parfaite, qu'elle fût entièrement préservée, même de la tache du péché originel, et qu'elle remportât ainsi le plus complet triomphe sur l'ancien serpent, cette Mère si vénérable, Elle à qui Dieu le Père avait résolu de donner son Fils unique, Celui qu'il engendre de son propre sein, qui lui est égal en toutes choses et qu'il aime comme lui-même, et de le lui donner de telle manière qu'il fût naturellement un même unique et commun Fils de Dieu et de la Vierge ;

be born in the blessed fulness of time : and He continued His persevering regards for her in preference to all other creatures besides, and to such a degree that in her alone He took complaisancy with the most exceeding good-will. Wherefore He enriched her, so wonderfully far and away beyond all the angelic spirits and all the saints, with the plenitude of every celestial favour drawn from the treasury of the Divinity, that she, entirely free as she always was from every stain of sin, and all beautiful and perfect, presented such a full measure of innocence and sanctity, that a greater than it, under God, is not understood ; and no one, except God, can ever in thought comprehend. And in truth, it was wholly becoming that she, ever shining with the splendours of the most perfect saintliness, should gleam with glory ; and free absolutely, as she was, from the very stain of even original guilt, should obtain the most decisive triumph over the old serpent—a mother so venerable, to whom God the Father had ordained to give His own only-begotten Son, whom, co-equal to himself, begotten, He loves from His heart, and to give him in such a way that He would be by nature one and the same common Son of God the Father and of the Virgin ; and of whom the Son himself made choice

Elle que le Fils de Dieu lui-même avait choisie pour en faire substantiellement sa Mère,—Elle enfin, dans le sein de laquelle le Saint-Esprit avait voulu que, par son opération divine, fût conçu et naquit Celui dont il procède lui-même.

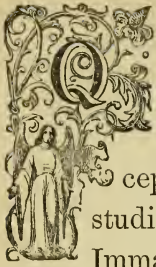
Cette innocence originelle de l'auguste Vierge, si parfaitement en rapport avec son admirable sainteté et avec sa dignité suréminente de Mère de Dieu, l'Eglise catholique, qui, toujours enseignée par l'Esprit-Saint, est la colonne et le fondement de la vérité, l'a toujours possédée comme une doctrine reçue de Dieu même et renfermée dans le dépôt de la révélation céleste. Ainsi, par l'exposition de toutes les preuves qui la démontrent, comme par les faits les plus illustres, elle n'a jamais cessé de la développer, de la proposer, de la favoriser chaque jour davantage. C'est cette doctrine, déjà si florissante dès les temps les plus anciens, et si profondément enracinée dans l'esprit des fidèles, et propagée d'une manière si merveilleuse dans tout le monde catholique par les soins et le zèle

to be substantially his mother—and of whom the Holy Ghost wished, and by his operation caused, that He from whom Himself proceeds, should be conceived and born.

This original innocence of the august Virgin which is itself closely combined with her admirable sanctity and her most exalted dignity of Mother of God, the Catholic Church, which is ever instructed by the Holy Spirit, and which is the pillar and the ground of truth, possesses as the doctrine received from on high, and included in the deposit of the revelation of heaven: and this doctrine she has never ceased to explain, to put forward, and to cherish more and more every day, as well by manifold arguments continuously and rigorously put, as by deeds of magnificence. For the Church most plainly approved this doctrine, growing as it has been in strength from time immemorial, deeply rooted, too, in the breasts of the faithful and wonderfully propagated throughout the Catholic world by

des saints Evêques, sur laquelle l'Eglise elle-même a manifesté son sentiment d'une manière si significative, lorsqu'elle n'a point hésité à proposer au culte et à la vénération publique des fidèles la Conception de la Vierge. Par ce fait éclatant, elle montrait bien que la Conception de la Vierge devait être honorée comme une conception admirable, singulièrement privilégiée, différente de celle des autres hommes, tout à fait à part et tout à fait sainte, puisque l'Eglise ne célèbre de fêtes qu'en l'honneur de ce qui est saint. C'est pour la même raison qu'empruntant les termes mêmes dans lesquels les divines Ecritures parlent de la Sagesse incréée et représentent son origine éternelle, elle a continué de les employer dans les Offices ecclésiastiques et dans la Liturgie sacrée et de les appliquer aux commencements mêmes de la Vierge; commencements mystérieux, que Dieu avait prévus et arrêtés dans un seul et même décret, avec l'incarnation de la Sagesse divine.

the labours and zeal of her prelates, on the occasion when she hesitated not to propose the Conception of the same Virgin to the public worship and veneration of the faithful. By which illustrious act the Church has, in truth, held up the Conception of this Virgin Mary as singular, wonderful, and completely foreign to, and far away removed from the original inception of the rest of mankind, and in itself entirely holy and deserving of worship, for the Church is not wont to celebrate festival days in honour of any but of saints alone. And on that account it has been her practice, as well in the ecclesiastical offices as in the sacred liturgy, to apply the very words in which the Sacred Scriptures speak of the increated Wisdom, and put forward his eternal origin, and to adapt them to the first beginnings of the holy Virgin;—beginnings which had been forecast and portrayed in one and the same decree with the Incarnation of the Divine Wisdom.



UAMVIS autem hæc omnia pene fideles ubique prope recepta ostendant, quo studio ejusmodi de Immaculata Virginis Conceptione doctrinam ipsa quoque Romana Ecclesia, omnium Ecclesiarum mater et magistra, fuerit prosequuta, tamen illustria hujus Ecclesiæ facta digna plane sunt, quæ nominatim recenseantur, cum tanta sit ejusdem Ecclesiæ dignitas, atque auctoritas, quanta illi omnino debetur, quæ est catholicæ veritatis et unitatis centrum, in qua solum inviolabiliter fuit custodia religio, et ex qua traducem fidei reliquæ omnes Ecclesiæ mutuentur oportet. Itaque eadem Romana Ecclesia nihil potius habuit quam eloquentissimis quibusque modis Immaculatam Virginis Conceptionem, ejusque cultum et doctrinam asserere, tueri, promovere et vindicare. Quod apertissime planissimeque testantur et declarant tot


Յիժ Յօ տարձարան Յօ մաթ յօմլան նա յեյժե րօ ա տձ ա Յ-
 քոյժե աչար ա Յ-ճեաճտձ ալ Յ
 նա բխրայն ա մ-բխաթե Յձձ ալ,
 առ յնն ճարնչեան Բի Յօ բխրայն
 առ Եազլար Բօմանձ—ձէա 'ննա
 մաճարն աչար 'ննա մաճիրտար
 օր ճօնն Եազլար նա ճարննե,—
 առ ճրեյճեան րօ տօձ ճարձ-ճեյն-
 անայն նա Պալճօնն ա ճարն արն
 աճարձ, 'ննա ճեյճ րն յր բխր
 նա Յոյնարթա Յօննաճա ճօ յննե
 առ Եազլար մեարանայլ րօ, Յօ
 ն-ճեանբայժե ճօնար արն Եեյժձ
 ա ճաբարտ օրնա, ճ ճարնա Յօ Բ-բար
 արն-մեյն աչար Բարանար նա Կ-
 Եազլարն ճեաճնա րօ ճօ մօն րն,
 ա'ր յր ճարտ ճի բաճարլ արն Յձձ
 ճօն, մար յր րի Բար աչար ճարտ-
 Լար նա բխրայն ճարտարճե աչար
 ճօնձաճա յ, աչար յր անար-րե
 անայն ա ճարնարճձ Յօն ճարն
 առ ճարնճեաճձ, աչար Յօ Բ-բար
 րե յաճձարձ ճօ Յձձ Եազլար
 Ելճ տարնարն յարն-րե, անայլ
 ար ճարն, րնճ աչար նր-բար առ
 բխր-ճարնարն. Աչար յր արն րն
 նաճ յարն նիճ արն Բիժձ ա Բ' անր
 Եար առ Եազլար Բօմանձ ճեաճ-
 նա 'ննա Ե արն-ճարն աչար արն-Լա-
 Բարտ աչար արն Յձձ արն ճօն ա
 Բ' բեարն, ճե—ճարնարն նա
 մալճօնն մարն ճօն Ե արն օնճրն
 աչար առ տեարն ճօ 'ննա ա Եեյժձ,
 ա ճարնարնճ, ա ճարնարնճ, ա
 ճարն արն աճարձ աչար ա ճօնարտ.
 Պարն տարնանձ րօլլեյն աչար
 բարնարտ րօլլարձ արն րօ, տձ
 աճարնն Յօ ճարնն ա Լան ճէա
 յօնճարնաճա ա յննե արն-Եար-
 րօլ յա Բօմնա ա Բի յօնարնն-
 նե անն, աչար ճա ճ-տն ճ յարն
 անարն ա Բ-Բարնա Բարնա նա
 ն-Արտօլ ճարտ արն ճ-Յարնա
 է բխր արն-ճարնն աչար ճարնձ
 նա Կ-արն աչար նա ճօնարնճ ա

Mais encore que toutes ces choses connues, pratiquées en tous lieux par les fidèles, témoignent assez quel zèle l'Eglise romaine, qui est la Mère et la Maîtresse de toutes les Eglises, a montré pour cette doctrine de l'Immaculée Conception de la Vierge ; toutefois, il est digne et très-convenable de rappeler en détail les grands actes de cette Eglise, à cause de la prééminence et de l'autorité souveraine dont elle jouit justement, et parce qu'elle est le centre de la vérité et de l'unité catholique, et celle en qui seule a été garanti inviolablement le dépôt de la religion, et celle dont il faut que toutes les autres Eglises reçoivent la tradition de la foi.

Or, cette sainte Eglise romaine n'a rien eu de plus à cœur que de professer, de soutenir, de propager, et de défendre, par tous les moyens les plus persuasifs, le culte et la doctrine de l'Immaculée Conception : c'est ce que prouvent et attestent de la manière la plus évidente et la plus claire tant d'actes importants des Pontifes romains, Nos prédécesseurs, auxquels, dans la personne du Prince des Apôtres, Notre Seigneur Jésus-Christ lui-même a divinement confié la charge et la puissance suprême de paître les agneaux et les brebis, de confirmer leurs frères, de régir et de gouverner l'Eglise universelle.

Although these truths, received almost everywhere, and put into practice by the faithful, show with what zeal on this head the Roman Catholic Church, the mother and mistress of all churches, has continued to teach this doctrine of the Immaculate Conception of the Virgin, yet the noble and magnificent deeds of this Church are specially worthy of being mentioned in detail. For, the dignity of this very Church and her authority are so great, as in every way is due to her who is the Centre of Catholic truth and of unity—the Church in which alone religion has been inviolably preserved, and from which, as from the stock or parent tree, all the other churches must needs receive the seeds and sap of holy faith. On this account the same Roman Church had nothing more at heart than, by every means and by agencies the most eloquent that could be devised, to establish, to protect, promote, and defend the doctrine as well as the religious reverence of the Immaculate Conception of the Blessed Virgin. This fact—the many important acts of the Roman Pontiffs, our predecessors, indeed, most plainly and clearly show to the whole world—men to whom, in the person of the Prince of the Apostles, were entrusted from heaven, by Christ our Lord, the supreme care and the power of feeding the lambs and the sheep, and

insignia sane acta Romano-
rum Pontificum Decessorum
Nostrorum, quibus in persona
Apostolorum Principis ab ip-
so Christo Domino divinitus
fuit commissa suprema cura
atque potestas pascendi agnos
et oves, confirmandi fratres,
et universam regendi et gu-
bernandi Ecclesiam.

 NIMVERO Præ-
decessores Nos-
tri vehementer
gloriatī sunt Ap-
ostolica sua auctori-
tate festum Concep-
tionis in Romana Ec-
clesia instituere, ac proprio
Officio, propriaque Missa,
quibus prærogativa immuni-
tatis ab hæreditaria labe ma-
nifestissime asserebatur, au-
gere, honestare, et cultum jam
institutum omni ope promo-
vere, amplificare sive erogatis
indulgentiis, sive facultate tri-
buta civitatibus, provinciis,
regnisque, ut Deiparam sub
titulo Immaculatæ Conceptionis
patronam sibi diligerent,
sive comprobatis Sodalitati-
bus, Congregationibus, Reli-

beatužad, a Խրիստոսի ա շօ-
տաճած ՚բայ Յ-քրիստոսի, աշար ալ
Եաշլայր այր բած ա թշխմած աշար
ա յիւճարլ.

Փար Յօ ծերնոյ Բսծ ածԲար
Յլօյիւ մօյիւ ալ Յ նա Քաթարծ ա
Բլ առ Քօմայոյ, թէլէ Յըրուսա-
լիմէ նա Պալէստինէ ա շար այր
Բսծ բաօլ, յ-ա մ-Բարսիլար արթօ-
լաճ այր բած նա Կ-Եաշլայր
Քօմայալէ; աշար է ա անուճած
աշար ա ծեանած օրօնաճ ալ Յ Բրօ-
նած այր, օրբլէ՛ս այր լէլ՛ աշար
այրբոյ այր լէլ՛, լէ՛ր ծարԲսլաճ
օր Կօմայր ալ ծօնայր Եաշրան-
լաճէ նա Կ-օլէ՛ս շար Կաճ, աշար ա
Յլե-Յլեաճ՛ օ Յաճ թալ թիթիլեաճ:
Աշար ա Ծ-ԿաօԲ ալ յի՛թ ա Բլ
Շեանա այր Բսծ առ Կ Կ-օրօն,
Ծօ թիտաԾար ա յ-ԾիճՅօլլ ա լեա-
շանուճած աշար ա Բսանած,—մա՛ր
ալ Յ Բրօնած լօճա, յօ մար ալ Յ
ԿաԲար շեաԾ Ծօ ԿաճԻաճայԲ աշար
Ծօ ԿսլՅԻԲ աշար Ծօ յիճաճԿայԲ
թօճան ա ծեանած ծե Պաճար
Փէ, լէ Բէլ՛ աԿա ՚նա միաօր-
Կսլիլիճէ աշար ՚նա ԿաԿա, թաօլ
այոյ աշար Կալ, “նա մալճօնէ
ա ՅաԲած Յան թեաճ;”—նօ
մա ՚ր ալ Յ Բրօնած ԲեանաճԿա,
աշար ալ Յ ՅսլԵ Բալ աշար Բլաճ
այր ծալԻԲ աշար այր ՇիլիլիլճԻԲ,
նօ, միլիլիլ այր Բլ՛ յիւճալԿա ա
Շար թաճա առ օրօն նա Կ-օլէ
ա Յըրեաճ Յան Կալ; յօ միլ
ալ Յ թշլէլ մօլԿա այր ՇիաԲած ալ

of confirming their brethren and of ruling and regulating the entire Church.

Nos prédécesseurs, en effet, se sont fait une gloire d'instituer de leur autorité apostolique la fête de la Conception dans l'Eglise romaine, et d'en relever l'importance et la dignité par un Office propre et par une Messe propre, où la prérogative de la Vierge et son exemption de la tache héréditaire étaient affirmées avec une clarté manifeste. Quant au culte déjà institué, ils faisaient tous leurs efforts pour le répandre et le propager, soit en accordant des indulgences, soit en concédant aux villes, aux provinces, aux royaumes, la faculté de se choisir pour protectrice le Mère de Dieu, sous le titre de l'Immaculée Conception; soit en approuvant les confréries, les congrégations et les instituts religieux établis en l'honneur de l'Immaculée Conception; soit en décernant des louanges à la piété de ceux qui auraient élevé, sous le titre de l'Immaculée Conception, des monastères, des hos-

Our predecessors considered it, in truth, the source of exceeding great glory to institute, by virtue of their apostolic authority, the feast of the Conception throughout the Roman Church, and to heighten its importance and dignity by an appropriate office, and, too, by a specially appointed mass, by which the singular prerogative of the Virgin, her complete exemption from every hereditary stain, was in a most manifest manner affirmed. They considered it also their greatest glory to promote by every means and to extend the public veneration already in practice, at one time by granting indulgences—again conceding permission to cities, provinces, and kingdoms to make choice as their patroness of the Mother of God under the title “of the Immaculate Conception;” or again, approving confraternities, congregations, and religious institutes founded in honour of the

giosisque Familiis ad Immaculatae Conceptionis honorem institutis, sive laudibus eorum pietati delatis, qui monasteria, xenodochia, altaria, templa sub Immaculati Conceptus titulo erexerint, aut sacramenti religione interposita Immaculatam Deiparae Conceptionem strenue propugnare sponderint. Insuper summo opere lætati sunt decernere Conceptionis festum ab omni Ecclesia esse habendum eodem censu ac numero, quo festum Nativitatis, idemque Conceptionis festum cum octava ab universa Ecclesia celebrandum, et ab omnibus inter ea quæ præcepta sunt, sancte colendum, ac Pontificiam Capellam in Patriarchali Nostra Liberiana Basilica die Virginis Conceptioni sacro quotannis esse peragendam. Atque exoptantes in fidelium animis quotidie magis fovere hanc de Immaculata Deiparae Conceptione doctrinam, eorumque pietatem excitare ad ipsam Virginem sine labe originali conceptam colendam,

ճրքաթա և զ'արմուշք բազմ ըջլա՛ծ նա հ-ծջ-մնա շա՛քն մոնախրեղիմծ, օճար-ւիճե՛, ալճօղիմծ, ցլլե՛, ԶԶՄ շեամբսլլ; ո՞ արի ան ինսլրաբի բազմ օրծ նաօմե՛ա և իննե շեալ-լա՛ծ, Կա՛ծ-ճեղնաթիւն Պա՛ճարի ՓԵ և շօրնսճա՛ծ շօ քրօճա ԶԶՄ շօ ԲԱՆ անն Զճա՛ծ շա՛ճ նաթաթծ. 'Ննա շեանն ընն Բլ լա՛ճ-ճարի ան-նծօր օրե՛ա օրծսճա՛ծ և շա՛Բարի շօ սճճարա՛ճ շօ մ-Բեթեա՛ծ ան շ-րօլաթիւնն շեաճնա արի ըթլե ճեղնաթիւնն նա ինսլրօրնն շիմ Շաճարի ՓԵ շօ հ-լօմլան բազմ ան շա՛լ ԶԶՄ ան ինար շեաճնա Զ' շա արի լա ըթլե ան նօճլաճ ըթն; ԶԶՄ ըթարի Զ' Բարի, շօ մ-Բեթեա՛ծ արի ըթա՛ծ նա հ-ԷԶ-լարի ըթլե Նաօթն Պիւնն ըթն նօճլաճ բազմ ըթաթիւնն օճ լա; ԶԶՄ շօ ն-ճեանթա՛ծ նա ըթնն ան լա ըթն և շօնճարի 'ննա ըթաթա ինծօր ինար նա ըթլե Էթլե արի և Բ-թլ ըթ ճ' Զ' շիճե՛ օրաթնն բազմ ըթան ըթաճա՛ծ և ճ-շօնճարի 'նն և ըթաթա; ԶԶՄ 'ննա շեանն ընն, շօ մ-Բեթեա՛ծ շա՛ճ սլլե Բլա-ճան շօ-ճա՛լ օր շօնարի ան ըթա շիւնն անն ինսլր-շեամբսլլ սարալ-ճարա՛ճ ԼլԲեթարա՛ճ արի ան լա և շա 'նն և ըթլե՛ նաօմե՛ա անն ծնծօրի նա Պա՛լծօրնն և շա՛Բա՛ծ ճան ըթաճա՛ծ. Աճար արի, լե ճիլ ան շեաճարճ ըթ շաօԲ Կա՛ծ-ճեղնաթիւնն Պա՛ճարի ՓԵ և նար-տսճա՛ծ, իթօր մօ շա՛ճ լա 'նն շեթլե, անն անանթաթի և Բ-թի-ննն, ԶԶՄ և ն-ճանծօրծ և Բիօր-տսճա՛ծ շօնն օնծիւնն ԶԶՄ ճլծիւնն նա Պա՛լծօրնն "և շա՛Բա՛ծ ճան ըթաճա՛ծ նա ըննրիւնն,"—Բ' ԶճԲար ինծօր լա՛ճ-ճարի ճիւնն շեա՛ծ և Բիօրնա՛ծ շօ ըթննարի, և շա՛լ և ըթլե՛ ԶԶՄ ըթ և Զճարի աննր նա ինծան լաԲարաճարա՛լ ԶԶՄ աննր ան ըթի-ննն ճե 'նն նաօմն Զ' ըթննն,

pices, des autels, des temples, ou qui s'engageraient par le lien sacré du serment à soutenir avec énergie la doctrine de la Conception Immaculée de la Mère de Dieu. En outre, ils ont, avec la plus grande joie, ordonné que la fête de la Conception serait célébrée dans toute l'Eglise avec la même solennité que la fête de la Nativité ; de plus, que cette même fête de la Conception serait faite par l'Eglise universelle avec une octave, et religieusement observée par tous les fidèles comme une fête de précepte, et que chaque année une chapelle pontificale serait tenue, dans Notre basilique patriarcale Libérienne, le jour consacré à la Conception de la Vierge.

Enfin, désirant fortifier chaque jour davantage cette doctrine de l'Immaculée Conception de la Mère de Dieu dans l'esprit des fidèles, et exciter leur piété et leur zèle pour le culte et la vénération de la Vierge conçue sans la tache originelle, ils ont accordé, avec empressement et avec joie, la faculté de proclamer la Conception Immaculée de la Vierge dans les Litanies dites de Lorette, et dans la préface même de la Messe, afin que la règle de la prière servît ainsi à établir la règle de la croyance.

Nous-même suivant les traces de Nos glorieux prédécesseurs, non seulement Nous avons ap-

“Immaculate Conception ;” or in bestowing merited eulogy on the piety of those who, under the title of the Immaculate Conception, erected monasteries, hospitals, altars, temples ; or on those who should bind themselves by the religious obligation of a vow to support, with enduring firmness, the doctrine of the Immaculate Conception of the Mother of God. In addition to this, they were pleased exceedingly to decree that the festival of the Conception should be held by the entire Church in the same rank and of the same class as the festival of the Nativity ; and also that the festival of the Conception should be celebrated with an octave by the entire Church, and that it should be kept holy by all persons in the same way as those days are kept which are holidays of obligation ; and that a pontifical chapel should be held each single year in our Liberian pontifical Basilica on the day held sacred in honour of the Conception of the Virgin.

In fine, desiring to render firm, each day more and more, in the minds of the faithful this doctrine concerning the Immaculate Conception of the Mother of God, and to excite their piety and their zeal for the worship and veneration due to the Virgin conceived without original stain, they have granted, with gladness and delight, power

et venerandam, gavisī sunt quam libentissime facultatem tribuere, ut in Lauretanis Litaniis, et in ipsa Missæ Præfatione Immaculatus ejusdem Virginis proclamaretur Conceptus, atque adeo lex credendi ipsa supplicandi lege statueretur. Nos porro tantorum Prædecessorum vestigiis inhærentes, non solum quæ ab ipsis pientissime sapientissimeque fuerant constituta probavimus, et recepimus, verum etiam memores institutionis Sixti IV. proprium de Immaculata Conceptione Officium auctoritate Nostra munivimus, illiusque usum universæ Ecclesiæ lætissimo prorsus animo concessimus.



QUONIAM vero quæ ad cultum pertinent, intimo plane vinculo cum ejusdem ob-
jecto conserta sunt, neque rata et fixa manere possunt, si illud anceps sit, et in ambiguo versetur, idcirco Decessores Nostri Romani Pontifices omni cura

մար “ան Չիճեան ա շած շան բեաճ,” յոնոր շօ մ-բեճ-եաճ ան յաճալ լե ա յ-ճեանար սրիալճե ’նա յաճալ ալճ Բորտ-ճաճ քրթմն. Ալճ լեանսիսն մար ըն շօ ճուճ ան լորճ ան ինճ Եարօճ ա ճուաճ յօնան, յի թե սինսն շսր ինոլամար աշսր շսր ճլացամար ան մեւճ ա ճարԲսլճ-ճար շօ շրաճաճ աշսր շօ Կ-Եաճ-նաճ, աճճ ’նա ճեան ըն,—ալճ Կոնճալ ա մեանսր լեաճտն յօ Բուս-րճրԵօԿն Տլքրտր IV.—ճօ ճարճիճմար քրե ան Կնիաճճ սլճճարաճ ճա աշսրն թաօլ լան օրթլճե սր լեթ ան օնօրն “ճարճ-ճեանսիսն” նա Չիճօն; աշսր լե սր-ճարԵաճար քրթմն ճօ ճեօ-սլճմար ճօ ’ն Եաճար քրթ ան ճօնան ա սրաճ աշսր ա ճեաճ-ճաճ.

Աճճ ճ ճարԼա շօ Բ-բսլԿճ նա յեթե ա Բարեար լեթ ան օնօր-ճաճ աշսր ան աճրաճ թլճճե շօ թօլլսր թաօլ ճօն ճուճ լե յ-ա յ-աճ-Բար, աշսր շօ Բ-բսլ ան օնօր-ճաճ մար յոնեաճ թաօլ ճօն Բսրոնեաճ լեթ, աշսր նաճ ճ-ճլճ լեօ Կսր լե-ճեթլե ան ճօն ճեթԼ ճարճեան, ճրաննար, մա ճա ան ճ-օլճե թաօն, յօ ճան Բսրն, ըր սրե ըն Բի թե ’ննա ճսրան ինօր սր նա Կ-Եարթլճ ա Բի յօ-նանսն սր ճաճօրն յաօրն Թե-ճար, ճօ մարճ ա’ր Բիճար ալճ ճեանաճ ան ինճ ղի ան ա ճ-

prouvé et reçu ce qu'ils avaient établi avec tant de piété et de sagesse, mais Nous rappelant l'institution de Sixte IV., Nous avons confirmé par Notre autorité l'office propre de l'Immaculée Conception, et Nous en avons, avec une grande joie, accordé l'usage à toute l'Eglise.

to proclaim the Immaculate Conception of the Virgin in the litanies of Loretto, and in the preface of the Holy Mass, to the end that the rule of prayer might serve to establish thereby a rule of belief. Now we ourselves, walking in the footsteps of our illustrious predecessors, have not only approved and received these things which had been established before our time, but mindful even of the precept of Sixtus IV., we have confirmed, by the authority vested in us, a proper office in honour of the Immaculate Conception, and with great joy of mind we have moreover conceded its use to the entire Church.

Mais comme les choses du culte sont étroitement liées avec son objet, et que l'un ne peut avoir de consistance et de durée, si l'autre est vague et mal défini; pour cette raison, les Pontifes romains, Nos prédécesseurs, en même temps qu'ils faisaient tous leurs efforts pour accroître le culte de la Conception, se sont attachés, avec le plus grand soin, à en faire connaître l'objet et à en bien inculquer et préciser la doctrine. Ils ont en

But since the things which belong to external veneration are clearly, by an intimate connexion, coupled with the object of the same, and that those cannot continue settled and stable, if the object be fluctuating and floating in the region of doubt, our predecessors the Roman Pontiffs, wishing with all care to enlarge and extend the public devotion in honour of the Conception, devoted themselves accordingly with all possible

Conceptionis cultum amplificantes, illius etiam objectum ac doctrinam declarare et inculcare impensissime studuerunt. Etenim clare aperteque docuere, festum agi de Virginis Conceptione, atque uti falsam, et ab Ecclesiæ mente alienissimam proscripserunt illorum opinionem, qui non Conceptionem ipsam, sed sanctificationem ab Ecclesia coli arbitrarentur et affirmarent. Neque mitius cum iis agendum esse existimarunt, qui ad labefactandam de Immaculata Virginis Conceptione doctrinam, excogitato inter primum atque alterum Conceptionis instans et momentum discrimine, asserebant, celebrari quidem Conceptionem, sed non pro primo instanti atque momento. Ipsi namque Prædecessores Nostri suarum partium esse duxerunt et beatissimæ Virginis Conceptionis festum, et Conceptionem pro primo instanti tanquam verum cultus objectum omni studio tueri ac propugnare. Hinc decretoria plane verba, quibus Alexander VII Decessor Noster sinceram

cuñac̄t onõru do'ny "naon̄ žejna-
m̄ajny" a meudužad;—an t-adbari
a bi lejr̄ a m̄unad̄ anyr̄ an am
čeadna, azur̄ an řjori-teazarz
any a lejr̄ a nočtužad̄ azur̄ a
m̄jnyžad̄ zo dučmačtač. Oru
do m̄unadari zo řjollẽru azur̄
zo žlyny, žur̄ mar̄ zeall̄ aru
žejnam̄ny na Ųmajždny bi an
la řaora aru bun; azur̄ do
damnyždari mar̄ breužac̄ azur̄
a b-řad̄ ejnyžče õ nyry na h-
Eazlajre baram̄ajl an dpeama
a řaol̄ azur̄ a dubajre nac̄ ē
"žejnam̄ajny," na h-olžẽ, ac̄t a
naom̄ad̄ a bi ař žažajl onõny
azur̄ altužče õ 'ny Eazlajr̄.
Azur̄ n̄jori řabadari n̄jori maola
ař žmačtajl lejr̄ an m̄nyry
ejle, a řaol̄,—ař cur̄ bajll̄
ejdru-dealbajř, no teorany, ejdru
an čeud̄ m̄omẽř azur̄ an dapa
m̄omẽř le řony žle-žjneam̄ajny
na majždny a čur̄ aru lar̄,—an
baram̄ajl řo a đeanađ řollur̄, žur̄
tužad̄ onõru azur̄ řpd-luad̄ do
žejnam̄ajny na Ųmajždny, ac̄t n̄j
aru an ž-ceud̄ řony no m̄omẽř
any ar žabad̄ ř. Ac̄t lejr̄ řny
do m̄eřadari na řapađ a bi
any moim̄any-nẽ, žur̄ m̄ajř ře d'
ualac̄ orča, čo řada a'ř b' řej-
dru le n-a ž-cuñac̄t, n̄j am̄ajny
řejlẽ žle-žnejnam̄ny na Ųmajž-
dny beanyžče, ac̄t an žejna-
m̄ajny řny o'ny ž-ceud̄ m̄omẽř,
mar̄ řneum̄ azur̄ řjori-adbari na
h-onõny azur̄ an řpd-luad̄, a
čomẽud̄ azur̄ a čorajre zo řno-
đa. Ume řny, ča azajny na
bryačara uždaryača řo le'ru d'
řjollryž an řapa Ųjryry VII.,
nyry na h-Eazlajre ař mađ:
"zo đearyčã ř řeany-deam̄õř
na cnyřtař do 'ny Ųmajždny
Ųnyre naon̄ mačajru Đe, an ba-

effet enseigné clairement et manifestement que c'était la Conception de la Vierge dont on célébrait la fête, et ils ont proscrit comme fausse et tout à fait éloignée de la pensée de l'Eglise, l'opinion de ceux qui croyaient et qui affirmaient que ce n'était pas le Conception, mais le Sanctification de la sainte Vierge que l'Eglise honnait. Ils n'ont pas cru devoir garder plus de ménagements avec ceux qui, pour ébranler la doctrine de l'Immaculée Conception de la Vierge, imaginaient une distinction entre le premier et le second instant de la Conception, et prétendaient qu'à la vérité c'était bien la Conception qu'on célébrait, mais pas le premier moment de la Conception.

Nos prédécesseurs, en effet, ont cru qu'il était de leur devoir de soutenir et de défendre de toutes leurs forces, tant la fête de la Conception de la Vierge bienheureuse, que le premier moment de sa Conception, comme étant le véritable objet de ce culte.

De là ces paroles d'une autorité tout à fait décisive, par lesquelles Alexandre VII, l'un de Nos prédécesseurs, a déclaré la véritable pensée de l'Eglise.

“ C'est assurément, dit-il, une ancienne croyance que celle des pieux fidèles qui pensent que l'âme de la bienheureuse Vierge Marie, Mère de Dieu, dans le premier

pains to declare its object, and to inculcate the precise doctrine. For they clearly and openly taught, that it was in honour of the Conception of the Virgin the feast was held ; and they proscribed as false and entirely estranged from the spirit of the Church, the opinion of those who taught and affirmed that it was not the Conception itself, but the sanctification, which was the object of external veneration proposed by the Church. Nor did they think that greater mildness ought to be exercised towards those who, for the purpose of subverting the doctrine concerning the Immaculate Conception of the Virgin, devised a difference between the first instant and moment, and the second instant of conception, and insisted that the conception indeed was the object celebrated, but not viewed in relation to the first instant and moment. The fact is, our predecessors considered it a portion of their obligations to protect and defend with all possible zeal the feast itself of the Conception of the Blessed Virgin, and the Conception for the first instant and moment, as the real and true object of veneration. Hence the plainly decisive character of these words in which Alexander VII., one of our predecessors, declared the clear meaning of the Church : “ Truly ancient indeed is the piety of those faithful children of Christ towards the Virgin Mary,

Ecclesiæ mentem declaravit
 inquiring: “Sane vetus est
 “Christi fidelium erga ejus
 “beatissimam Matrem Virgi-
 “nem Mariam pietas sentien-
 “tium, ejus animam primo in-
 “stanti creationis, atque infu-
 “sionis in corpus fuisse speciali
 “Dei gratia et privilegio, in-
 “tuitu meritorum Jesu Christi
 “ejus Filii humani generis
 “Redemptoris, a macula peccati originalis præservatam im-
 “munem, atque in hoc sensu ejus Conceptionis festivitatem so-
 “lemni ritu colentium, et celebrantium.”*



TQUE illud in
 primis solemnè
 quoque fuit iis-
 dem Decessori-
 bus Nostris doctri-
 nam de Immaculata
 Dei matris Concep-
 tione sartam tectamque omni
 cura, studio et contentione
 tueri. Etenim non solum
 nullatenus passi sunt, ipsam
 doctrinam quovis modo a
 quopiam notari, atque traduci,
 verum etiam longe ulterius
 progressi perspicuis declara-
 tionibus, iteratisque vicibus
 edixerunt, doctrinam, qua Im-
 maculatam Virginis Concep-
 tionem profitemur, esse, suo-

բաժնայլ լա՛ս ասա շար՝ cumduլճաճ
 և հ-անամ այ՝ շեւճ մոճմեյճ ան
 ար՝ շրուշալճ Է՛ Էշար՝ ար՝ շեւճ
 արճաճ Է՛ ան՝ և՛ Էոլայն՝ շար՝
 շլան՝ օ՛ ճաճ շմալ շեաճայճ նա
 շրարմե՛ շրե շրարա շրեյրալա
 Էշար՝ շեաճ-ճլճճ օ՛ Պլա, Էշար՝
 շրե շալճեաճ շաճ-շաճար՝ յօրա
 Շրիօր՝ և՛ մրե, շարճալաճօրա՛ն
 Էրնե ճաճոյնա, Էշար՝ շեյր՝ ան՝ յաճ
 շո շեյրմ շոճօրմ Էշար՝ ճեանայճ
 շոլանայն՝ մօրմ արմ շա՛ շեյրե՛ն
 նա Պալճճրնե յօրմ նօճալաճ.”

Պշար՝ շե՛ ան՝ յաճ յր՝ մօ՛ Էլ՝ Էճ—
 Էոյնալճ նա՛ Էճարմ շրաճաճա՛ն
 ար՛ և՛ հ-Էարթօլճ Էլ՝ յօրանայն, ան
 Էրեյճեան՝ շօ՛ շաճ շլե-ճեյնան-
 սրնե Պաճարմ ՊԷ՛ և՛ Էոյնճալ
 Էմճալճճե, Էշար՝ շե՛ շօնն Էշար՝
 ճլաճար՝ և՛ Էօրայնճ շօ՛ սրաճա-
 շաճ. Օրմ նլ՝ շե՛ անան՝ նարմ շեյ-
 ճաճարմ և՛ յան՝ ճ՛ ճօնն նեաճ շօրմ
 արմ Էլ՛ ճրօճ-ճօճալ և՛ յաճ նօ՛
 շճեւլ և՛ Էսրմ անաճ ան՝ Էճայճ
 ան՝ Էրեյճրմ շօ, Էճ՛ ճօ՛ Էւճարմ
 նլճր շալճե շօ՛ մօրմ: շե՛ շօլլալ-
 ճաճ ար՛ շր՝ Էրմ, արմր՝ Էշար՝ շօ
 մրնաճ, ճօ՛ Էրաճ-ճաճօլաճարմ ճօ՛ն
 ճօրան՝ մօրմ շօ՛ յան՛ն ան՝ Էրեյճ-
 Էան՝ շրե՛ և՛ Էմճալճճարմ շլե-ճեյ-
 նանայն նա Պալճճրնե, Էօ-
 յօնայն, Էշար՝ շար՝ շօրմ շօ՛
 մ-Էրեյճաճ ան՝ Էալ՝ Էշար՝ ան՝
 Էլնս շրն արմ, ճ՛ Է՛
 Էարմ շեյն, —ճօ՛ Էրե՛ շօ՛
 շօլլեյրմ Էօ-
 յօնայն շե՛ նաճօն-
 շեաճարճ նա՛
 հ-
 Էաճլալլե, Էշար՝ շար՝
 Էրեյճեան՝ արմ
 Է՛ Էլ՛ և՛
 մ-Էրալլե ճաճ շրմ
 Էրմ ան՝ ճօրան՝
 մօրմ, Էշար՝ Էօ

* Alexander VII, Const. *Sollicitudo omnium Ecclesiarum*, VIII. Decembris 1661.

instant où elle a été créée et unie à son corps, a été, par un privilège et une grâce spéciale de Dieu, préservée et mise à l'abri de la tache du péché originel, et qui, dans ce sentiment, honorent et célèbrent solennellement la fête de sa Conception.'*"


His most blessed Mother, who hold the opinion that her soul in the first instant of its creation, and of its infusion into the body, had been by a special grace and privilege of God, and by virtue of the merits of Her Son Jesus Christ, the Redeemer of the human race, preserved free from every stain of original sin, and in this sense were accustomed to honour with solemn rite, and to celebrate the festival of her Conception."

Mais surtout Nos prédécesseurs ont toujours, et par un dessein suivi, travaillé avec zèle et de toutes leurs forces à soutenir, à défendre et à maintenir la doctrine de l'Immaculée Conception de la Mère de Dieu. En effet, non-seulement ils n'ont jamais souffert que cette doctrine fût l'objet d'un blâme ou d'une censure quelconque ; mais ils sont allés beaucoup plus loin. Par des déclarations positives et réitérées, ils ont enseigné que la doctrine par laquelle nous professons la Conception Immaculée de la Vierge était tout à fait d'accord avec le culte de l'Eglise, et qu'on la considérait à bon droit comme telle ; que c'était l'ancienne doctrine, presque universelle et si considérable, que

And that, above all, was held by our predecessors a matter of the greatest importance, to defend with all their zeal and energy the doctrine of the Immaculate Conception of the Mother of God, which they had kept safe from all tampering, and had with every possible care protected. Really not only did they not tolerate in any way that the doctrine itself should in anywise be censured or controverted by any person, but they went further still, and by clear and manifest declarations, repeated time after time, proclaimed above board, that the doctrine by which we profess the Immaculate Conception of the Virgin, is quite in accord with the worship practised in Holy Church, and that it should be as such re-

* Alexandre VII, Const. *Sollicitudo omnium Ecclesiarum*, VIII Décembre 1661.

que merito haberi cum ecclesiastico cultu plane consonam, eamque veterem, ac prope universalem et ejusmodi, quam Romana Ecclesia sibi fovendam, tuendamque susceperit, atque omnino dignam, quæ in sacra ipsa Liturgia, solemnibusque precibus usurparetur. Neque his contenti, ut ipsa de Immaculato Virginis Conceptu doctrina inviolata persisteret, opinionem huic doctrinæ adversam sive publice, sive privatim defendi posse severissime prohibuere, eamque multiplici veluti vulnere confectam esse voluerunt. Quibus repetitis luculentissimis declarationibus, ne inanes viderentur, adjecere sanctionem: quæ omnia laudatus Prædecessor Noster Alexander VII his verbis est complexus:

 OS considerantes, quod Sancta Romana Ecclesia de Immaculatae semper Virginis Mariæ Conceptione festum solemniter celebrat, et speciale ac proprium super hoc,

յոյնեարժա ըն, շար շօշ ալ
Եաշլայրե Թոմանակ արժի քէլն ա
ժմնոյն աշար ա շօրայր; աշար
շար Բ' քնն է ար շակ շաօլ ար
քաշար արար ալ նաօն Լիւրնչիա
աշար արար նա սրնայրէ Բ' յոյն
եարժա. Աշար յոյն յաճար
րարժա Լէր ալ մեոճ րօ,—աճ
յոնոր շօ մ-բէյժեաճ ալ շրէյժ-
եան տօճ շարժ-ճէրնայրե րար-
նակ, ըն, շան Եաշլակ Լիւրե շօ
Բան, շնոյն օրնոյն ալ սրն-
արակ շան ալ Բարնայր Ելե ա Բ'
'արն արն աշարժ ալ շրէյժն րօ,
ա շօրայր ալ օր-արն ոճ ալ օր
յրնոլլ; աշար ժօ Բան մարէ Լեօ
շօ ն-եւշարժ քէ արն քաճ Բրնչէ
աշար շօնտա քաօլ ն-ա Բրնչիճ րօ.
Աշար Լէր ըն յոնոր նակ մ-բէյժ-
եաճ նա քօլլրչէ րօ շան քաճ
նօ շան տօնաճ ժօ շնոյն շեալլ
տօճ ա շ-արն-լնոյնտա. Եա յոյն-
նալ ալ մեոճ րօ քաօլ քարն ալ
ալ Քարա յոյնոլտա ա Բ' յոյնայր
արն, Ալրչի ՎԷ արար նա Բրն-
ժարն րօ:

“Ալ Բրեաճնոյն շօ շ-արն-
Բրնչեան ալ Եաշլայր Թոմանակ
'ննա քէլե յոյն, արնոյն ալ Լե
արն ա շրնեաճ շան տօնայր
Արննա ա Բ' ա յարն 'ննա Բ-ժիճ,
աշար շար շօնոյնայր ըն Բ-քաճ ժ
քնն օրնչէ արն Լէր աշար շօ րօ-
նակ շարնչէ արնակ ժօն քէլե
րօ, ժօ յէլլ րնոյնայր սճարն-
րարժ շօն, քարնչէ, յոյնոլտա
նօճ ժօ շն Տրչար ՎԷ ա Բ'
յոյննա րօ 'ննա Քարա,—ըն մարէ

l'Eglise romaine s'était chargée elle-même de la favoriser et de la défendre; enfin, qu'elle était tout à fait digne d'avoir place dans la Liturgie sacrée et dans les prières les plus solennelles. Non contents de cela, afin que la doctrine de la Conception Immaculée de la Vierge demeurât à l'abri de toute atteinte, ils ont sévèrement interdit de soutenir publiquement ou en particulier l'opinion contraire à cette doctrine, et ils ont voulu que, frappée pour ainsi dire de tant de coups, elle succombât pour ne plus se relever. Enfin, pour que ces déclarations répétées et positives ne fussent pas vaines, ils y ont ajouté une sanction. C'est ce qu'on peut voir dans ces paroles de Notre prédécesseur Alexandre VII :

“ Nous, dit ce Pontife, considérant que la sainte Eglise romaine célèbre solennellement la fête de la Conception de Marie sans tache et toujours vierge, et qu'elle a depuis longtemps établi un office propre et spécial pour cette fête, selon la pieuse, dévote et louable disposition de Sixte IV, Notre prédécesseur; voulant à Notre tour,

garded; that it is an ancient doctrine and quite universal, and of that class of teaching which the Roman church has taken upon herself the responsibility to see fostered and defended; and, moreover, that it was in every respect deserving of having a place in the sacred liturgy and in prayers of a solemn character. They were not satisfied even with all this: nay, in order that the doctrine regarding the Immaculate Conception of the Virgin, should continue free from all attack, they prohibited with the utmost rigour, to have the opinion opposed to this teaching defended in public or in private; and they manifested a wish to see it, after so many, as it were, home thrusts, entirely done away with. And lest these clear and oft-repeated declarations should appear futile, they have thereto annexed a sanction. All this our worthy predecessor, Alexander VII. has comprised in the following words :

“ Considering that the Holy Roman Church celebrates in a solemn manner the feast of the conception of the spotless Mary ever Virgin, and that of old she established a special and an appropriate office on that head, in accordance with the pious, devout, and laudable institution which then emanated from Sixtus IV., our prede-

“ officium olim ordinavit jux-
 “ ta piam, devotam, et lauda-
 “ bilem institutionem, quæ
 “ a Sixto IV Prædecessore
 “ Nostro tunc emanavit; vo-
 “ lentesque laudabili huic pie-
 “ tati et devotioni, et festo,
 “ ac cultui secundum illam ex-
 “ hibito, in Ecclesia Romana
 “ post ipsius cultus instituti-
 “ onem numquam immutato,
 “ Romanorum Pontificium
 “ Prædecessorum Nostrorum
 “ exemplo, favere nec non
 “ tueri pietatem, et devotio-
 “ nem hanc colendi, et cele-
 “ brandi beatissimam Virgi-
 “ nem, præveniente scilicet
 “ Spiritus Sancti gratia, a
 “ peccato originali præserva-
 “ tam, cupientesque in Chris-
 “ ti grege unitatem spiritus in
 “ vinculo pacis, sedatis offen-
 “ sionibus et jurgiis, amotis-
 “ que scandalis conservare :
 “ ad præfatorum Episcopo-
 “ rum cum Ecclesiarum su-
 “ arum Capitulis, ac Philippi
 “ Regis, ejusque Regnorum
 “ oblatam Nobis instantiam,
 “ ac preces; Constitutiones,
 “ et Decreta, a Romanis Pon-
 “ tificibus Prædecessoribus
 “ Nostris, et præcipue a Sixto

lynn-ve, mar an z-ceedha, do
 riéiri fomppla na n-earpog Ro-
 manaac a bi noihaíyn, an dia-
 boid crabtaac azur an zhar ion-
 molta ro a cuiri ari azaid, mar
 aon leir an raoria no feille,
 azur an t-earic-onóiri a eiriú-
 ear mar zeall ari,—onóiri nári
 atriúzaad a niam ahy Eaglaíř
 na Roime ó 'n an toiriúzaad a
 d-tur ari. Ir toil lynn-ve, mar
 an z-ceedha, cuimdaac azur cum-
 ariac a bionad ari an zhar
 diaboidaead ro le a d-tuzear
 onóiri do'n naoim Mairiúdiu ari
 nor adraeta publiže, mar zeall
 zuri cuimduízaad í raori ó feacaad
 na riuriri tri zúraa noiim-ariacac
 fabaraac an Spioraid naoim.
 Azur ir mian lynn conzbaíl
 ruar a d-treud Ciuort aon-rpi-
 orad ariáru raol cúuoz na rié-
 cáine,—aiz curi rior marlad
 azur clampaíri azur aiz dihiit
 reanaíl. Mar rin de, aiz ta-
 baíit cluaíř fabaraíř do buan-
 zúide azur iuride na n-earpog
 ariunúže ruar, azur na z-cai-
 biúil a baínear le na n-eaglaíř-
 riú; azur aiz zérlad zo iuride
 an iúř Pliř azur na iúzaac a
 tá raol,—Foilriúmuíř zo nuad
 na peaceta azur na aceta iúř-
 aihla noc d' foilriúdar noiime
 ro ariú-earpog na Roime a
 cuair noihaíyn, azur zo h-ariúde
 Siertur IV, Pól V, azur Tre-
 zóiri XV a d-taob na baramla
 le a deariúear, zuri maib anam
 na naoim-Mairiúdiúe Muine an
 traac cruúízaad é, azur an mo-
 méid a taúízaad é le n-a corp,
 lan de zúraa ó tabaritar an
 Spioraid Naoim azur cuimduíže
 ó peacaad na riurine: azur a
 d-taob an raoria tá ari co-érom

à l'exemple des Pontifes romains Nos prédécesseurs, favoriser cette pieuse et louable dévotion, ainsi que la fête et le culte qui en est l'expression, lequel culte n'a jamais changé dans l'Eglise romaine depuis qu'il y a été institué ; et voulant aussi protéger cette pieuse dévotion qui consiste à honorer par un culte public la bienheureuse Vierge comme ayant été, par la grâce prévenante du Saint-Esprit, préservée du péché originel ; désirant enfin conserver dans le troupeau de Jésus Christ l'unité d'esprit dans le lien de la paix, apaiser les troubles et les dissensions et ôter toute cause de scandales : sur les instances et les prières des susdits Evêques et des Chapitres de leurs Eglises, du roi Philippe et de ses royaumes, Nous renouvelons les constitutions et décrets que les Pontifes romains Nos prédécesseurs, et spécialement Sixte IV, Paul V et Grégoire XV, ont publiés en faveur du sentiment qui affirme que l'âme de la bienheureuse Vierge Marie, dans sa création et au moment de son union avec le corps, a été dotée de la grâce du Saint-Esprit et préservée du péché originel, et aussi en faveur de la Conception de la même Vierge, Mère de Dieu, lesquels sont établis et pratiqués, comme il est dit plus haut, en conformité de ce pieux sentiment ; et Nous commandons qu'on garde lesdites

cessor ; moreover on our own part wishing, after the example of the Roman Pontiffs our predecessors, to favour this piety and devotion—and the festival, too, and the worship rendered in conformity therewith—and which, from the days when that worship was first established, has undergone no change in the Church of Rome ;—and wishing to guard this pious practice and religious respect which consists in honouring and by public worship celebrating the Blessed Virgin Mary, who through the prevenient grace of the Holy Ghost had been preserved free from original sin ;—and desiring to preserve in the fold of Jesus Christ the unity of spirit in the bond of peace, by repressing every cause of offence and allaying contentions and removing scandals,—we at the solicitation made on us, and at the earnest entreaty of the fore-named bishops with the chapters of their churches, and of King Philip and of the kingdoms over which he holds sovereign sway, renew the constitutions and decrees published by the Roman Pontiffs our predecessors, and in an especial manner by Sixtus IV., Paul V., and Gregory XV. in favour of that opinion, which declares that the soul of the Blessed Virgin Mary, during her creation and at the moment of its infusion into the body, was enriched with the grace of the Holy Ghost, and was preserved free

“IV, Paulo V et Gregorio
 “XV edita in favorem sen-
 “tentiæ asserentis, Animam
 “beatæ Mariæ Virginis in sui
 “creatione, et in corpus in-
 “fusione, Spiritus Sancti gra-
 “tia donatam, et a peccato
 “originali præservatam fuisse;
 “nec non et in favorem festi,
 “et cultus Conceptionis ejusdem Virginis Deiparæ secun-
 “dum piam istam sententiam, ut præfertur, exhibiti, innova-
 “mus, et sub censuris et pœnis in eisdem Constitutionibus
 “contentis, observari mandamus.



“I insuper om-
 “nes et singulos,
 “qui præfatas
 “Constitutiones,
 “seu Decreta ita
 “pergent interpretari,
 “ut favorem per illas
 “dictæ sententiæ, et festo seu
 “cultui secundum illam exhi-
 “bito, frustrentur, vel qui
 “hanc eandem sententiam,
 “festum seu cultum in dis-
 “putationem revocare, aut
 “contra ea quoquo modo di-
 “recte, vel indirecte aut quo-
 “vis prætextu, etiam defini-
 “bilitatis ejus examinandæ,
 “sive sacram Scripturam,
 “aut sanctos Patres, sive
 “Doctores glossandi vel in-
 “terpretandi, denique alio

av lae aſſi a ʒeiſad av ʒhali-
 deav ʒhacallu De, azur va
 polarihuve ta aſſi, avh a h-
 onõſſi, mar dubrad ceavna, a m-
 earʒ va b-fſſieuh, mar ʒeall
 aſſi va barainla rſſi—Orduſſi-
 muſ ʒo ʒ-coſmeudfaſ ʒac ve-
 ac va ſeac̄ta rſſi aſſi eaʒla
 daorſi-cãſſe ho mſſlav eaʒlarſſe,
 azur faor 'h b-ſſianur va ʒ-cſſonh
 ta aſſeta ceapuiʒte amac.

ʒearſſi a'ſ barſſi, iſ mian lſſh
 ʒo m-beſdeac̄ faor av ʒ-cãſſi
 azur av ſſianur ceadhã, ʒac
 ſeac̄ azur ʒac dſſeam a leaſar
 do 'h obaſſi mſſiſuʒad a cſſi aſſi
 va ſeac̄ta, mſſi-fãbaſiac̄ do cſſall
 cſſiãbãc̄ va ʒ-cſſiſorſarſſi, ho do
 'h b-ſſeſle; ho do 'h aſſi-onõſſi
 a cſſiſuʒar õ cſſiſõc̄ſſi luçt av
 cſſiſõſſi;—azur ʒo m-beſdad
 aſſiãſſi av dſſeam mar av ʒ-
 ceadhã a dãaſſar ʒav leiſʒ ho
 hãſſi, av deaʒ-barainãſſi ro, ho
 av ſſeſle, ho av aſſi-onõſſi a
 cãbaſſiſſe avh cunſarſſi azur avh
 ceſſiſſe, ho a labarſſiãſſi ſſiſorſã
 aſſi biç mõſſi, avh aʒãſſi va ſeçte
 ſo aſſi or ſſiſoll ho aſſi or aſſi,
 ʒo dſſiſeac̄ ho ʒo cam faor ſſiãc̄
 aſſi biç,—ma 'ſ aſſi ſon ceſſiſſe-
 huſſiçte, av b-ſſiſſi ho ſeac̄ b-ſſiſſi
 ſe ceſſiſſe av ceazãſſi ſo a'ſ ſoc-
 muſad;—ho aſſi ſſiãc̄ av ſſiſſi-
 baſſi dſſiãdã, ho ſſiſſiãbaſſi va h-
 aſſiſſeac̄ vaõſſiçta, ho va h-ollãſſi
 eolʒac̄ a ʒſſiſſiſuʒad, ho a mſſiſu-
 ʒad; ho, fa ſſiãc̄ ho ocãſſi aſſi
 biç mõſſi; azur leiſſi rſſi a'ſ dãaſſi-

constitutions sous les mêmes censures et peines qui y sont portées.

“De plus, tous et chacun de ceux qui continueront à interpréter les dites constitutions ou décrets de manière à rendre illusoire la faveur qu’ils accordent au susdit sentiment ainsi qu’à la fête et au culte établis en conséquence, ou qui oseront renouveler les disputes sur ce sentiment, cette fête et ce culte, de quelque manière que ce soit, directement ou indirectement, et aussi sous quelque prétexte que ce puisse être, même sous celui d’examiner s’il peut y avoir lieu à une définition sur ce sujet, ou sous le prétexte de faire des gloses ou des interprétations sur la sainte Ecriture, les saints Pères ou les Docteurs ; ou qui oseront enfin, sous quelque autre prétexte et à quelque occasion que ce soit, de vive voix ou par écrit, parler, prêcher, dissenter, disputer, soit en affirmant et décidant quelque chose à

from original sin ;—and also in favour of the festival, and of the worship established in honour of the Conception of the same Virgin Mary Mother of God, and rendered to her according to that pious opinion ;—these we renew, and under the censures and penalties decreed in the same constitutions, we command that they be carried into effect.”

“And moreover all, and each individual who shall persist in interpreting the fore-mentioned constitutions or decrees, in such a way as to undo the favour arising from them in regard to the opinion of the pious faithful, and to the festival, and to the worship paid in accordance with that opinion ;—or those who shall have the daring to introduce as a subject of discussion, this same opinion, or the festival, or the worship paid, or who shall call in question these points in any manner directly or indirectly, or under any pretext whatsoever, even that of examining whether the opinion ought to be defined or not,—or even for the sake of explaining or interpreting the Sacred Scriptures, or the holy fathers or doctors ; finally, who shall have the boldness to express, under any pretext, or on any occasion at all, by

“quovis prætextu seu occa-
 “sione, scripto seu voce lo-
 “qui, concionari, tractare
 “disputare, contra ea quid-
 “quam determinando, aut
 “asserendo, vel argumenta
 “contra ea afferendo, et in-
 “soluta relinquendo, aut alio
 “quovis inexcogitabili modo
 “disserendo ausi fuerint ;
 “præter pœnas et censuras
 “in Constitutionibus Sixti
 “IV contentas, quibus illos
 “subjacere volumus, et per
 “præsentes subjicimus, etiam
 “concionandi, publice legen-
 “di, seu docendi, et interpre-
 “tandi facultate, ac voce ac-
 “tiva, et passiva in quibus-
 “cumque electionibus, eo ip-
 “so absque alia declaratione
 “privatos esse volumus ; nec
 “non ad concionandum, pub-
 “lice legendum, docendum,
 “et interpretandum perpetuæ
 “inhabilitatis pœnas ipso fac-
 “to incurrere absque alia de-
 “claratione ; a quibus pœnis
 “nonnisi a Nobis ipsis, vel a
 “Successoribus Nostris Ro-
 “manis Pontificibus absolvi,
 “aut super iis dispensari pos-
 “sint : nec non eosdem aliis
 “pœnis, Nostro, et eorumdem

far a luad anñ zuè no anñ zra-
 fad, no a dëanfar feanamõñ
 no comñad, no trãctãl, no
 dearpõñpeact añ dearibad no
 añ deimñuzad nõd aññ bñè, no
 añ cun amac adbaññ azur ña-
 rññ 'ññ a ñ-añad,—no a fãz-
 ãl zan fñor-fñeazñad ñad ro a
 tuzad amñad, no añ dëanad
 fëñm de rññe aññ bñè eñle cum
 conñpõñde ñac leun “Dunñ-ne”
 an t-am atã a lañañ. Feaññ
 a'r bñññ na b-ñañññ azur na
 mñlleañ cãñamñla ta ceapñññe
 amac a ñeactãñb Sñcñtññ IV,
 azur d'ar mñññ lññ-ne an ññññ-
 tññ ro a ññacãd azur leññ na
 leññññ ro ta faoñ ñ-añ lam
 daorãmñññ ñad,—fë ar d-toñl zo
 z-caññfãñd ññad aññ an ball, azur
 zan foññññuzad faoñ ð ñeac aññ
 bñè, cumãct feanamõññ no com-
 ñad a dëanad ; leññeañ publñze,
 teazarfz no eñññ-ññññuzad a
 çabaññe, azur zan oññead le zuè
 a beñè aca, no cunñead aññ bñè
 aññ zaç aon ocañd d'a zññdñar
 moza le dññe a cunñ anñ uac-
 tarñññ. Azur 'ñña çeanñ ññ
 ññ mñññ lññ-ne zo m-beññead
 an dñeam a dëanñad mññ dub-
 ñamññ, aññ ocañd a dëanñta,
 azur zan aon dññe labaññe le-
 oã faoñ, buaññe faoñ cunñz
 cãññe azur ññañññ ññor-ñorç
 'ññ dëñz ññ zo deo, zan cead
 no cumãct feanamõññ a dëanad,
 oññear ña teazarfz no eñññ-
 mññuzad a çabaññe uacã. Azur
 ar cunñz na cãññe ññ ññ feñññ
 leo mññteaññ no ñeñdteac fãz-
 añ ð aon ñeac acñ uaññ fëññ
 amñññ, no ð anñ-Çarpoñz ña
 Roññe a tñocfar anñ ar ñ-dëñz.
 Azur tunñle eñle, fë ar d-toñl
 zo m-beññead an dñeam cëadñña

l'encontre, soit en élevant des objections et les laissant sans réponse, soit en employant enfin quelque autre forme ou moyen de discussion que Nous ne pouvons pas ici prévoir ;

“ Outre les peines et les censures contenues dans les constitutions de Sixte IV et auxquelles Nous voulons les soumettre et les soumettons en effet par ces présentes, Nous voulons de plus que par le fait même, et sans autre déclaration, ils soient privés de la faculté de prêcher, faire des leçons publiques, enseigner et interpréter, et de toute voix active et passive dans quelque élection que ce soit ; et en outre que, toujours par le seul fait, et sans autre déclaration préalable, ils soient frappés d'une perpétuelle inhabileté à prêcher, faire des leçons publiques, enseigner, et interpréter, desquelles peines Nous réservons à Nous seul, et aux Pontifes romains Nos successeurs, le droit d'absoudre ou de dispenser sans préjudice des autres peines qui pourraient Nous paraître, à Nous et aux Pontifes romains Nos successeurs, devoir leur être infligées, et auxquelles ils seront soumis, comme Nous les y soumettons par les présentes, renouvelant les constitutions et décrets de Paul V et de Grégoire XV, rappelés plus haut.

voice or pen—or to preach, discuss, dispute, determining thereby anything at all opposed to these practices—or by asserting or bringing forward arguments against them—or leaving without full and satisfactory answers objections put—or discussing these subjects in any other conceivable way, all and each of these we wish to subject to the penalties and censures put forward in the constitutions of Sixtus IV. ; and besides these penalties to which we wish those persons to be liable, and to which we do actually, by the present letters, subject them, it is our wish to deprive them of the faculties of exhorting, lecturing in public, teaching or commenting. And besides that, our wish is, that in all appointments they are to have no elective voice, either actively or passively ; and that, *eo ipso*, without any other declaration thereof, they are deprived of these faculties. Not only this, but they have, without any further notification than the fact itself, incurred the penalty of perpetual disability either to preach or to lecture in public, to teach or to elucidate. From all these penalties they cannot by any other than by ourselves, or our successors the Roman Pontiffs, be absolved or be dispensed in them. Moreover, it is our will to subject these persons to other penalties likely to be inflicted in accordance with our

“Romanorum Pontificum
 “Successorum Nostrorum ar-
 “bitrio infligendis, pariter
 “subjacere volumus, prout
 “subjicimus per præsentés,
 “innovantes Pauli V et Gre-
 “gorii XV superius memo-
 “ratis Constitutiones sive
 “Decreta.



“C libros, in qui-
 “bus præfata sen-
 “tentiá, festum,
 “seu cultus se-
 “cundum illam in
 “dubium revocatur,
 “aut contra ea quomo-
 “documque, ut supra, aliquid
 “scribitur aut legitur, seu
 “locutiones, conciones, trac-
 “tatus, et disputationes con-
 “tra eadem continentur, post
 “Pauli V supra laudatum De-
 “cretum edita, aut in poste-
 “rum quomodolibet edenda,
 “prohibemus sub pœnis et
 “censuris in Indice librorum
 “prohibitorum contentis, et
 “ipso facto absque alia de-
 “claratione pro expresse pro-
 “hibitis haberi volumus et
 “mandamus.”


բազմի քանիս արև Երեմ, և չ-բարի
 ան ինքն թո, և շարժմ թին ծ'ար
 թոջան, ու շարժմ արմ-Եարթոյն նա
 Րօմի և Երթօճար 'նի ար ն-ճելիչ,
 թին լե արմ օրժա; արք մար
 թի ճե, լեաշարմի-նե օրմա լաճ,
 լե Երեմ նա լեյթիեաճ թո, ար
 թոյլլիւշաճ արթ չօ նաճ թեաճ-
 շա արք ճլիչե-աճա թօլ V, արք
 Յիւշօլի XV ար և թիաճաճ ճե-
 անա.

“Այս և ծ-աճ նա լեաբար
 և ճարմարար ան ամբար Եր-
 անիլ ճիաճաճ թո ար և թիաճ-
 շա թար, ու ան թին և արթեաճ
 ար Եր, ու ան արմ-օրմի և
 թիլլիւշեար ծ 'ն չ-բել ճիլօրտ-
 անիլ թո; ու մա թաճար թօնտ
 թօլ և թիլլօճ ու և լեյթեաճ,
 մար ճիւրաճ թար, ու Երաճար,
 ու թանարմիլ, ու թարթի թիաճ-
 ար ու ճարթօրթեաճ—մա արթ-
 ար և չ-ճօ լաճ թար էր ճլիչե-
 աճ թօնտա թօլ V, ու մա
 թիլլիւշեար լաճ ան ար Եր լե
 ճեաճ, — թիլլիւշարմիլ լաճ
 արք լեաշարմիլ ճիլ օրմա արք
 թիլլեան աճ ճիլլիւշե ար ան Յի-
 ճեք, ու ճիւր թարթա, 'նի
 աճար նա լեաբար թիլլիւշեաճ;
 արք թե ար ծ-թօլ արք ար ն-
 օրմիւշաճ չօ ն-Երթեաճ թիլլ, մա
 շար մար ճիւրաճ արք մար ճեալլ
 ար թիլ, ճիլ ճիլն ար Եր և
 ճեանաճ թիաճ բազմ, — ճիլլիւշե-
 ճա ամարք նա լեաբար և ճիլլի-
 թիլլիւշեաճ.”

own decision hereafter, or with the decision of the same Roman Pontiffs our successors, as we do hereby, by the present letters, subject them, renewing again the constitutions or the decrees, just a little before alluded to, of Paul V. and Gregory XV.

“Quant aux livres dans lesquels le susdit sentiment ou la légitimité de la fête et du culte établis en conséquence sont révoqués en doute, ou dans lesquels est écrit ou se lit quelque chose à l'encontre comme il a été dit plus haut, ou qui contiennent des dire, discours, traités et disputes contre les sentiment, fête et culte susdits, soit que ces livres aient été publiés après le décret précité de Paul V ou qu'ils voient le jour à l'avenir, de quelque manière que ce soit, Nous les défendons sous les peines et les censures contenues dans l'Index des livres prohibés, voulant et ordonnant que par le seul fait et sans autre déclaration, ils soient tenus pour expressément défendus.”

“As to the books in which a doubt is raised either with regard to the aforesaid opinion, or to the legitimacy of the festival, or to the veneration consequently owed, or in which is written or put forward anything in any way contrary to those things above-mentioned, or which contain statements, discourses, treatises or disquisitions against the same, and which have been issued since the above highly valued decree of Paul V., or in any manner hereafter to be issued, these we prohibit under the penalties and censures contained in the Index of books condemned, and moreover we wish and ordain that by the very act, they be held as expressly prohibited.”


OMNES autem no-
 runt quanto stu-
 dio hæc de Im-
 maculata Dei-
 paræ Virginis Con-
 ceptione doctrina a
 spectatissimis Religio-
 sis Familiis, et celebrioribus
 Theologicis Academiis ac
 præstantissimis rerum divi-
 narum scientia Doctoribus
 fuerit tradita, asserta ac pro-
 pugnata. Omnes pariter no-
 runt quantopere solliciti fue-
 rint Sacrorum Antistites vel
 in ipsis ecclesiasticis conven-
 tibus palam publiceque profi-
 teri, sanctissimam Dei Geni-
 tricem Virginem Mariam ob
 prævisa Christi Domini Re-
 demptoris merita nunquam
 originali subjacuisse peccato,
 sed præservatam omnino fu-
 isse ab originis labe, et idcir-
 co sublimiori modo redemp-
 tam. Quibus illud profecto
 gravissimum, et omnino maxi-
 mum accedit, ipsam quoque
 Tridentinam Synodum, cum
 dogmaticum de peccato ori-
 ginali ederet decretum, quo
 juxta sacrarum Scripturarum,
 sanctorumque Patrum, ac pro-
 batissimorum Conciliorum

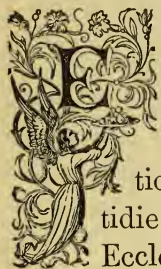
Та ёіор аіз аη доіһаη іһорі
 зо маіѣ кад ё аη діоріаѣ ле'и
 рзеіѣад, ле'и деііһиіѣад азур
 корһиіѣад аη теазарз ро а д-таоб
 злѣ-зеіһаіһиіе һа Ѱһаіѣдіе
 Ѱһиіе маѣарі Дѣ, а лаіһаіѣ һа
 һиіһеіе һаѣзальа іѣ аіһде іѣіһ,
 азур һа һ-Ѱѣадаіһ діадаһаѣтаіѣ
 іѣ мо ѣаіл а'ѣ еліу; азур һа һ-
 оідіѣ іѣ оіһдеііе азур іѣ еаз-
 һаіѣе аһһ еолур һеіѣе діада. Та
 ёіор аіз аη доіһаη іһорі, маі аη
 з-ѣааһа, кад ё аη лаһ сурһа
 еіоріе ле'и ёіоллріѣ азур ѣорһиіѣ
 зо роіллѣи азур аіз ор аіһд, а
 лаі һа з-еіһиіһиіѣад еазлаіреаѣ
 рѣіу аη ёіііе ро,—һаі һаіѣ аη
 Ѱһаіѣдеаη Ѱһиіе Ѱһаѣаіі Дѣ
 еіе іоріһ-лаіѣеаѣт раѣарі Ыіорт
 аі д-Тіѣеаіһа азур аі б-Фуар-
 залѣоіа, аіһаі һаол іһиіѣд реа-
 цаіѣ һа іһрііе, аѣт зур сурі-
 дуіѣад зо баллаѣ і ѣ фал іһріі-
 еаѣта, азур аіі аη һѣр іһ, зур
 раоріаѣ і аη іһѣ іѣ аіһд-іеіһиіѣе
 азур іѣ уаірле. Ѱ з-еіоріһ аη
 іһеіѣ ро аѣбаіі, ро сеаһһ еіле
 ле сурі лео ііѣ-іһорі зѣ суріе,
 азур іаі-уѣдаіһаѣ аіі фад : аη
 т-аη бі Соіһаііле һа Тіеһте аіз
 ёіоллріуѣад до'һ доіһаη іһорі аѣт
 діѣе а д-таоб реацаіѣ һа іһрііе
 до іуіѣдаі азур деііһиіуіѣдаі де
 іѣіі еіаѣһиіе һа іѣіһобаη діада
 азур һа һ-Ѱіеаѣ һаоріѣа азур
 һа з-соіһ-еіоріаі іѣ аіһде ѣаіл, зур
 зеіһеаѣ заѣ дуіе 'іаη доіһаη
 іһорі іаіуіѣѣе ле соіі һа іһрііе,
 'һһ дѣіѣ іһ, зур аѣбуіѣдаі зо
 фоллурѣ һаі іһаη лео 'іаη аѣт
 іһ, азур іомлаһаѣт аη леурі-
 деііһиіѣад ѣузадаі, а іаѣ, зур
 іаіѣ ѣаорі һаѣаіі Дѣ аη Наорі
 Ѱһаіѣдеаη Ѱһиіе а забад заη
 ѣаіу, де'һ урііі іһорі уѣ. Ѱһаіре,
 леі аη б-ёіоллріуѣад ро до ѣузадаі

Au reste, tout le monde sait avec quel zèle cette doctrine de l'Immaculée Conception de la Vierge Mère de Dieu a été enseignée, soutenue, défendue par les Facultés de théologie les plus célèbres et par les docteurs les plus versés dans la science des choses divines. Tout le monde sait également combien les évêques ont montré de sollicitude pour soutenir hautement et publiquement, même dans les assemblées ecclésiastiques, que la très-sainte Vierge Marie, Mère de Dieu, en prévision des mérites de Jésus-Christ, Notre-Seigneur et Rédempteur, n'avait jamais été soumise au péché originel; mais qu'elle avait été entièrement préservée de la tache d'origine, et par conséquent rachetée d'une manière plus sublime. A tout cela il faut ajouter une chose qui est assurément d'un grand poids et de la plus haute autorité, c'est que le Concile de Trente lui-même, en publiant son décret dogmatique sur le péché originel, dans lequel, d'après les témoignages des saintes Ecritures, des saints Pères et des Conciles les plus autorisés, il est établi et défini que tous les hommes naissent atteints du péché originel; le saint Concile déclare pourtant d'une manière solennelle que, malgré l'étendue d'une définition si générale, il n'avait pas l'intention de comprendre dans ce décret la bienheureuse et immaculée Vierge

And, indeed, all the world knows with what zeal this doctrine of the Immaculate Conception of the Virgin Mother of God has been handed down, asserted and defended, as well by those religious orders which are looked up to as the most respectable, as by the most celebrated theologians of the schools, and the doctors who excel most in the science of divine things. All are in like manner aware how solicitously the bishops were, even in ecclesiastical assemblies, desirous of professing, as well publicly as privately, that the Most Holy Virgin, Mother of God, through pre-vision of the merits of our Lord and Saviour Jesus Christ, had never been subjected to original sin, but had been entirely preserved from the stain with which we are all born. To all which it is necessary to add the most important and by far the weightiest authority—that of the very Council of Trent, on the occasion of publishing its dogmatic decree, in which, according to the testimony of the Sacred Scriptures, of the Holy Fathers, and of the most approved Councils, it is established and defined that all men are born stained with original guilt; nevertheless the same holy Council declares, in the most solemn manner, that it was not their intention to include, in the ample comprehension of that definition, the Blessed and Immaculate Virgin Mary, Mo-

testimonia statuit, ac defini-
vit, omnes homines nasci origi-
nali culpa infectos, tamen
solemniter declarasse, non
esse suæ intentionis in de-
creto ipso, tantaque definitio-
nis amplitudine comprehen-
dere beatam, et immaculatam
Virginem Dei Gentricem
Mariam. Hac enim declara-
tione Tridentini Patres, ipsam
beatissimam Virginem ab ori-
ginali labe solutam pro rerum

temporumque adjunctis satis innuerunt, atque adeo perspicue
significarunt, nihil ex divinis Litteris, nihil ex traditione,
Patrumque auctoritate rite afferri posse, quod tantæ Vir-
ginis prærogativæ quovis modo refragetur.



ET re quidem vera
hanc de Immacu-
lata beatissimæ
Virginis Concep-
tionedoctrinam quo-
tidie magis gravissimo
Ecclesiæ sensu, magis-
terio, studio, scientia, ac sapi-
entia tam splendide expli-
catam, declaratam, confirma-
tam, et apud omnes catholici
orbis populos, ac nationes
mirandum in modum propa-
gatam, in ipsa Ecclesia sem-
per extitisse veluti a majori-
bus acceptam, ac revelatæ
doctrinæ caractere insigni-

ալքեաճա զոմայլև յա Տրիենտե ըս-
լոյն լե ալքոյնչաճ, զօ բաճա ա'ր բ'բեյ-
ծիր լեօ ըբ բէրի յա հ-արարիլե ազար
նա հ-օգարժե,— շարի բսժ է ա մ-
բարամալ շոյտե շարի բայն առ
Նաօմ Չիալճեան Չիսրիլե բաօր,
Յլան Օ Կարի բեաւաճ նա բարիլե ;
ազար ըօ Կարբանաճար շօ Յլոյն ազար
շօ բոլլէրի նարի բայն յիճ արի բիճ
Օ'ն բՅիյօբան ծիաճա յօ Օ Բսան-
Կարրանչե յա յ-ամ շուայճ Էարե,—
նօ Օ սճճարար յա յ-ալքեաճ նա-
օմիճա արի բ'բեյծիր ա տաբարե ա
լաճարի, ա Կսրրայճ շօ Կօճրօմ առ
աճայճ եաճրամլաճա մարրիճ յա
Չիալճօրիլե Չիսրիլե.

Փար շօ ըբմիյն ազար շօ ըբարբէա
Էա առ Կրիստօսի բօ Կաօբ յա Նաօմ
Չիալճօրիլե Չիսրիլե “ շարի շաբաճ
ի Յան բեաւաճ ” առն, Օ Կսրրեաճ առ
եաճլար արի բսն : Ազար շաճ լա 'ն
ըբիճ ա շէրլե Էա բի Օ 'ն մեյճ մօր
շէրլե ազար Կարիճ Էա արի մար
առն լե սաճճարարար, Բսան-օրժար,
Էօլար, ազար եաճնա 'Յ ա ինիյնչաճ
շօ բոլլէրի, 'Յ ա բօլլրիյնչաճ, 'Յ
ա ըբմիյնչաճ ազար 'Յ ա բՅարրաճ,
արի մօճ յօնչարեաճ ամբարճ շաճ
բօբսլ Կաթօրիլչեաճ ազար շաճ Կրիստե
շիյճ առ ըօման իմօր. Առ Կրիս-
տօսի բօ Էա բի ա ԿօնչԷալ ա բէրլն
մարի բճօրի ա բսարի բի Օ 'նա Բրիյօմ-
ճրիօրեայճ ազար Օ նա հ-ալքեաճարն
նաօմիճա, ազար ա ը-Կսրրաճ ծի բաօր
բեւլա լօրրաճ առ Էաճարճա ըօ շրա-
օբրճաօրի արժ-Բիճ նեյմե բէրն. Էա
արի լարի առ բիլիլե բօ ա ըբարբաճ
առ բիաճնարե յի Յլոյնե ազար յի
ճարիլիլե արի բիճ, բէ բն, լեաճա

Marie, Mère de Dieu. Par cette déclaration, les Pères du Concile de Trente ont fait suffisamment entendre, eu égard aux circonstances et aux temps, que la bienheureuse Vierge avait été exempte de la tache originelle, et ils ont très-clairement démontré qu'on ne pouvait alléguer avec raison, ni dans les divines Ecritures, ni dans la tradition, ni dans l'autorité des Pères, rien qui fût, de quelque manière que ce soit, en contradiction avec cette grande prérogative de la Vierge.

C'est qu'en effet cette doctrine de l'Immaculée Conception de la bienheureuse Vierge a toujours existé dans l'Eglise : l'Eglise, par la très-grave autorité de son sentiment, par son enseignement, par son zèle, sa science et son admirable sagesse, l'a de plus en plus mise en lumière, déclarée, confirmée et propagée d'une manière merveilleuse chez tous les peuples et chez toutes les nations du monde catholique ; mais, de tout temps, elle l'a possédée comme reçue des anciens et des Pères, et comme revêtue des caractères d'une doctrine révélée. Les plus illustres monuments de l'Eglise d'Orient et de l'Eglise d'Occident, les plus

ther of God. By this declaration the Fathers of the Council of Trent have made it sufficiently understood—taking the circumstances and the time into consideration—that the Blessed Virgin was free from original sin, and have also clearly signified that neither from the divine writings, nor from tradition, nor yet from the authority of the Popes, can anything fairly be advanced in any way contradictory of this prerogative of the Virgin.

And, indeed, as a matter of fact, this doctrine of the Immaculate Conception of the Most Blessed Virgin Mary has ever existed in the Church. It has, every other day, been more and more brought into light, rendered clear and established by the deepest religious sense of the Church, by her teaching in the schools, her zeal, knowledge, and wisdom. It has been propagated in a wonderful manner amongst all the races and nations of the Catholic world ; and the Church has regarded it as a sacred deposit received from the ancient fathers, and stamped with the glorious impress of revealed doctrine. Of this the monuments of antiquity which

tam illustri venerandæ anti-
 quitatis Ecclesiæ orientalis et
 occidentalis monumenta vali-
 dissime testantur. Christi
 enim Ecclesia sedula deposi-
 torum apud se dogmatum
 custos, et vindex, nihil in his
 unquam permutat, nihil mi-
 nuit, nihil addit, sed omni in-
 dustria vetera fideliter, sapi-
 enterque tractando si qua
 antiquitus informata sunt, et
 Patrum fides sevit, ita limare,
 expolire studet, et prisca illa
 cœlestis doctrinæ dogmata
 accipiant evidentiam, lucem,
 distinctionem, sed retineant
 plenitudinem, integritatem,
 proprietatem, ac in suo tan-
 tum genere crescant, in eo-
 dem scilicet dogmate, eodem
 sensu, eademque sententia.

buana na Եզլայր քօյր ազր նա
 հ-Եզլայր քօյր le կոյր արքայ
 արքա նա քրիստոս-Շրջօրտաճ. Օյր
 քր քր Եզլայր Շրջօրտ տեա ծիծր
 ազր քօրտօքոյր քրծօճա նա քօր-
 Երաքալա ա ծ-տաճ ծի. Պար
 քր յե, ոյ աքրայքայր քր շօ յե
 քօքալ արքա; ոյ կաճայքայր յաճ;
 ոյ շարքայր քր աօն կէքր կե.
 Աքտ կե քօքօր մօր քար աօն կե
 ծիօքրայր ազր կե քրքար քրքայր
 քր ա շ-քայր ա շէլե ար մէքճ ա
 շարք արքար շարք ծ արքր արքա,
 ա՛ր շաք արք ոյճ տա արք ծ կաք
 նա ո-արքեաք: Ազր շօք քր արք
 քրքր Երալ ազր քրքր, շօ քաճա
 ա՛ր տա տարքալ, ա շարք արքա արք
 մօճ շօ Ե-քրքեաք Երաքալա արքա
 աք քրքրոյր քարքա ոյքր մօ կօքրա,
 քրքրե ազր շկոյր, աքտ քրքր արք
 շաճնա, շօ շ-քօքօքաք քրքա ա
 ո-քօքալաքաքտ, ա ո-քօքարքար ազր
 ա քօքարքար ոյ շքե, ազր արք
 աք արք շաճնա, շօ քրքրքարքր
 արքաք քօքր կաք ազր Երքաք, աքտ
 շարք ա ոքաքր ա աքրքաք, ազր
 շօ ո-Երքր շօ քար, կաք յե՛ոյ
 քրքրք շաճնա, յե՛ոյ շարք շաճնա
 ազր յե՛ոյ ոյքրքաք շաճնա.



QUIDEM Patres,
 Ecclesiæque
 Scriptores cœ-
 lestibus edocti
 eloquiis nihil anti-
 quius habuere, quam
 in libris ad explican-
 das Scripturas, vindicanda
 dogmata, erudiendosque fide-
 les elucubratis summam Vir-

Շօ յեքրոյր ոյ քարք քաճ արք
 Երք քրքարքա շօ մօր քրք
 քրքրքրքր նա ո-արքեաք ոքօքա
 ազր արք կաքտ քրքրքրքր նա հ-
 Եզլայրե ա Երք քօքաք արք արքա-
 քրաք քարքա, քրա ա Երք կե
 քօքր արք քօքօքարք կե շէլե
 արքր նա կեարքարք շկոյր-քրքրք-
 շաք ա շարքարք քրքր արք
 քրքրքաք ա ոյքրքաք, քրք-Երաքալա
 աք քրքրոյր ա շօքարք, ազր նա
 քրքրք ա ոյքրքաք—արք քօքրքր-
 շաք արք շաք մօճ քօքարքաք
 ազր արք շաք քօքարք ազր շ ա

vénérables par leur antiquité, en sont un témoignage irrécusable. Toujours attentive à garder et à défendre les dogmes dont elle a reçu le dépôt, l'Eglise de Jésus-Christ n'y change jamais rien, n'en retranche jamais rien, n'y ajoute jamais rien : mais portant un regard fidèle, discret et sage, sur les enseignements anciens, elle recueille tout ce que l'antiquité y a mis, tout ce que la foi des Pères y a semé. Elle s'applique à le polir, à en perfectionner la formule, de manière que ces anciens dogmes de la céleste doctrine reçoivent l'évidence, la lumière, la distinction, tout en gardant leur plénitude, leur intégrité, leur caractère propre ; en un mot, de façon qu'ils se développent sans changer de nature, et qu'ils demeurent toujours dans la même vérité, dans le même sens, dans la même pensée.

Or, les Pères et les écrivains ecclésiastiques, nourris des paroles célestes, n'ont rien eu plus à cœur, dans les livres qu'ils ont écrits pour expliquer l'Écriture, pour défendre les dogmes et instruire les fidèles, que de louer et d'exalter à l'envi, de mille manières et dans les termes les plus magnifiques, la parfaite sainteté de Marie, son excellente dignité, sa préservation de toute tache du péché et sa glorie-

are deserving of all respect and credit, in the eastern as well as the western Church, bear the strongest testimony. For the Church of Christ—the sedulous guardian and defender of the dogmas entrusted to her keeping—never changes, never takes anything from, or adds anything to the ancient records ; but with all possible carefulness dealing in their regard with trustworthy and wise consideration, she makes it her study to polish and perfect whatever in ancient times sprouted into shape, or which the faith of the Fathers planted, so that the ancient dogmas of the doctrine which come from heaven may receive evidence, light, distinctness of form, yet retain fulness, completeness, and character ;—and that their nature may be developed, each in its own order, without being changed, and they may continue on in the same dogma, in the same sense, and the same meaning.

Indeed the Holy Fathers and ecclesiastical writers—thoroughly schooled in the language of heaven—had nothing more at heart, in the books which they wrote and published for the purpose of explaining the Sacred Scriptures, vindicating dogmas and instructing the faithful, than to praise beyond measure and exalt in manifold and magnificent ways, the perfect sanctity of the Virgin, her dignity and her com-


ginis sanctitatem, dignitatem, atque ab omni peccati labe integritatem, ejusque præclaram de teterrimo humani generis hoste victoriam multis mirisque modis certatim prædicare atque efferre. Quapropter enarrantes verba, quibus Deus præparata renovandis mortalibus suæ pietatis remedia inter ipsa mundi primordia prænuntians et deceptoris serpentis retulit audaciam, et nostri generis spem mirifice erexit inquires: "Inimicitias ponam inter te et mulierem, semen tuum et semen illius," docuere divino hoc oraculo clare aperteque præmonstratum fuisse misericordem humani generis Redemptorem, scilicet Unigenitum Dei Filium Christum Jesum, ac designatam beatissimam Ejus Matrem Virginem Mariam, ac simul ipsissimas utriusque contra diabolum inimicitias insigniter expressas. Quocirca sicut Christus Dei hominumque mediator humana assumpta natura delens quod adversus nos erat chirographum decreti, illud cruci triumphator

րշարիաճ Յօ բօլի-լեւեան էրիճ աղ
 ճօման ինօր, դաօնաճէ աշար ար-
 ճէրմե դա Պալճօրմե Պարմե, ա
 յօրիպար յօմլան ծ բալ աղ
 քեարար աշար ա իւան իւարճ
 իւանիլճէ օր շօրմ Պիճբեր-
 րօրա աղ էրմե ճաօրմա. Իր
 մե րօ ճօ իրիւնար աղլարճ
 'նարի ճօ իրիւնար դա իրաճարա
 լե'ր լաճար Պա իրիւն ա լար
 քիօրի-իւնար աղ ճօմարի, արի աղ
 լեյճար ա բարի ա ճեաճ-իմիւն
 ճարի աղաճ լեյր աղ շիմե ճաօր-
 մա ա աճ-ճլարար աշար ա ի-ճեարար
 նար, աշար լե'ր էար րե արի շալ
 րօտալ ճարա աղ դաճար իմե շալ-
 ճարճ, աշար լե'ր ճ' արիւնճ րե Յօ
 ի-յօրճարաճ ճօճար ար Յ-շիմե,
 արճ իաճ: "ճօ էարիարճ մե դա-
 ինարար երիւն էւ-րա աշար աղ
 իմար, երիւն ճօ րիւլ-րե աշար ա
 րիւլ-րաղ." ճօ իրիւնար ճար
 շարիարար Յօ ճլիւն, րիւլլեյր, 'րաղ
 ճար ճարա ճօ, բարճալճօրի շի-
 շարիար աղ շիմե ճաօրմա,—րե
 րիւն, ար Տանիլճէօրի Եօր Շիօր
 աօր-իաճ ճե, աշար ճար շարիար
 արճիւն րբիւրալա աշար ճիճ արի
 աղ Պալճօրմե Պարմե ա Պաճարի
 իւանիլճէ, աշար ճար րիւլլարիար
 արի դա րօւարճ էաճար, դաի-
 ճար աղ իւրի դա Պաճար աշար
 աղ Պիւն արի աճարճ աղ ճարալ.
 Պար րիւն ճե, իմիւն մար իլճ
 Շիօր, Պաճարճօրի երիւն Պա
 աշար աղ ճարմե, բար աղ դար
 ճաօրմա ճօ էճ րե արի րբիւն, լարի-
 րճիւնօրի աղ աճա ա իլ րիօր արի
 ար ի-աճարճ, աշար 'րիւն ա իւարճ-
 բար ճ'բարալճ է ճօ'ր Յ-Շիօրճ,
 մար աղ Յ-էաճար, արի աօրիարճ
 լեյր-րաղ աշար շիւ ի-ա էարաճ
 ճօ էարի աղ դաօրի ճիլճ ա ճա Յօ
 ճալճ աշար բար աօր էարի ճար
 րճարիար, ճալճիլճէ լեյր, րիւն-
 դաիարար արի աղ ի-բիւր իւրի-

use victoire sur le cruel ennemi du genre humain. C'est ce qu'ils ont fait en expliquant les paroles par lesquelles Dieu, annonçant dès les premiers jours du monde les remèdes préparés par sa miséricorde pour la régénération et le salut des hommes, confondit l'audace du serpent trompeur, et releva d'une façon si consolante l'espérance de notre race. Ils ont enseigné que par ce divin oracle : "Je mettrai l'inimitié entre toi et la femme, entre ta postérité et la sienne," Dieu avait clairement et ouvertement montré à l'avance le miséricordieux Rédempteur du genre humain, son Fils unique, Jésus-Christ; et désigné sa bienheureuse Mère, la Vierge Marie, et nettement exprimé l'inimitié de l'un et de l'autre contre le démon. En sorte que, comme le Christ, médiateur entre Dieu et les hommes, détruisit, en prenant la nature humaine, l'arrêt de condamnation qui était contre nous et l'attacha triomphalement à la croix; ainsi la très-sainte Vierge, unie étroitement, unie inséparablement avec lui, fut, par lui et avec lui, l'éternelle ennemie du serpent venimeux, le vainquit, le terrassa sous son pied virginal et sans tache, et lui brisa la tête.

plete immunity from every stain of sin, and the splendid victory she had obtained over the foulest foe of the human race. It is in this way they have acted in explaining the words in which God, in the very infancy of the world, alluded to the remedies which he had, in his fatherly fondness, prepared for restoring mankind to their lost inheritance—words, by which He not only confounded the shamelessness of the deceiving serpent, but also raised in a wonderful manner the hopes of our race, when He said: "I will put enmity between thee and the woman, between thy seed and her seed." They have taught that in this divine declaration was clearly and plainly showed forth the merciful Redeemer of the human race, namely, Jesus Christ, the only-begotten Son of God; and that His most blessed Mother, the Virgin Mary, was specially spoken of, and that, at the same time, the antagonism of both the One and the other against the devil, was pointedly put forward as the self-same. Wherefore, as Christ, the mediator between God and man, has, by assuming human nature, blotted out the handwriting of the decree of condemnation against us, and as conqueror fastened it to the cross, so, in like manner, the most holy Virgin linked to Him in the closest and most indissoluble bonds, in union with Him and through

affixit, sic sanctissima Virgo
 arctissimo, et indissolubili
 vinculo cum eo conjuncta
 una cum Illo, et per Illum
 sempiternas contra venenosum serpentem inimicitias exer-
 cens, ac de ipso plenissime triumphans illius caput immacu-
 lato pede contrivit.

 UNC eximium,
 singularemque
 Virginis trium-
 phum, excellen-
 tissimamque inno-
 centiam, puritatem,
 sanctitatem, ejusque
 ab omni peccati labe integri-
 tatem, atque ineffabilem cœ-
 lestium omnium gratiarum,
 virtutum, ac privilegiorum
 copiam, et magnitudinem
 iidem Patres viderunt tum in
 arca illa Noe, quæ divinitus
 constituta a communi totius
 mundi naufragio plane salva
 et incolumis evasit: tum in
 scala illa, quam de terra ad
 cœlum usque pertingere vidit
 Jacob, cujus gradibus Angeli
 Dei ascendebant, et descen-
 debant, cujusque vertici ipse
 innitebatur Dominus; tum in
 rubo illo, quem in loco sancto
 Moyses undique ardere, ac
 inter crepitantes ignis flam-
 mas non jam comburi aut

neac, azur a13 řažar1 buarš zo
 ballac aru, do b1ur ř1 a čeanu
 žr1na le n-a cor1 řon1ar1c žle-
 žeal.

An buarš řonžar1ac řo žan
 řar1ar1 a řuar1u an Źhar1ždean,
 a neam-č1on1ar1ac čar1 cac eřle,
 a ř1or1 žlan1ar1c, a nar1nčar1c
 azur a řon1ar1car řomlan o žac
 řmal peacarš, mar1 aon le lan-
 turle na n-urle žr1ra le'ru řon-
 ad ř, azur řondualar1c na ž-
 car1řdear1c azur na n-deaž-
 tabar1tar1 o neam a čar1n1c anu-
 ar1 or1č1, do čonar1rcadar1 na h-
 ar1řear1ca nar1nčar1 řaor1 an řomša
 corar1lar1c. Do čonar1rcadar1 ř
 an1 ar1n1c Noaža a řumad řeur1
 or1dužad De řeur1, azur a čar1-
 n1c řlan řabalca o řeur1-řžur1or
 azur o 'n m-bačad a čar1ra le
 řn1n na dřlean1 ar1u an dom1an
 nřor1. Do čonar1rcadar1 ř řan
 dřeur1n1re ud a čur1nead or1 cor1n-
 ar1u řur1řš Jacor1b azur a řur1č
 o čalar1n řuar1 zo neam; azur
 ar1u a řabadar1 ar1nžřš De ar1ž
 dul řuar1 ar1u a řonžar1b azur
 ar1ž tear1c anuar1, azur ar1u a
 nřullac žur1 mar1b an řžžear1na e
 řeur1 ar1ž claonar1d. Do čonar1rc-
 adar1 ř řan řžear1c a b1 zo le-
 řn1 ar1ž loržad or1 cor1nar1u Źhar1-
 ře, ar1u řč1u nar1nčar1, azur e a
 lar1 na djan-lar1nar1c ar1ž pleur-
 žad le tean tear1a, azur n1 deřž
 řn1, nřor1 dor1žčear1d e azur nřor1
 eřur1ž ceo de Źur1čor1b do'n tur1m,
 acč do čonar1rc ře e ar1ž cur1
 ar1ac dupleabar1 žlar1a azur

Him, waging eternal hostilities against the poisonous serpent, and over him obtaining a most signal triumph, completely crushed his head under her immaculate heel.

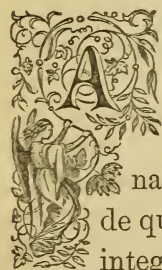
Cette éclatante et incomparable victoire de la Vierge, cette innocence, cette pureté, cette sainteté par excellence, cette exemption de toute tache du péché, cette grandeur et cette ineffable abondance de toutes les grâces, de toutes les vertus, de tous les privilèges dont elle fut comblée, les mêmes Pères les ont vues, soit dans cette arche de Noé qui seule, divinement édifée, a complètement échappé au commun naufrage du monde entier; soit dans l'échelle que contempla Jacob, dans cette échelle qui s'élevait de la terre jusqu'au ciel, dont les anges de Dieu montaient et descendaient les degrés, et sur le sommet de laquelle s'appuyait Dieu lui-même; soit dans ce buisson ardent que Moïse vit brûler dans un lieu saint, et qui, loin d'être consumé par les flammes pétillantes, loin d'éprouver même la moindre altération, n'en était que plus vert et plus florissant; soit dans cette tour inexpugnable à l'ennemi et de laquelle pendent mille boucliers et toute l'armure des forts; soit dans ce

This wonderful and singular triumph which the Virgin achieved, her innocence, so far and away surpassing that of all others; her purity, sanctity, and entire freedom from every stain of sin, and the indescribable abundance and magnificence of all the graces, virtues, and privileges which heaven can bestow, were perceived by the same fathers under various figures and forms—in the ark of Noë, which, fitted out by God's own command, came off perfectly safe and sound from the common shipwreck in which the whole world was overwhelmed; also in that ladder which Jacob saw reach from earth up to heaven, on the steps of which the angels of God were ascending and descending, and on the top of which the Lord himself was leaning; in that bush, too, which on holy ground Moses beheld quite in a blaze, yet was not, for all that, consumed amidst the crackling flames of the fire, nor did it in the remotest degree suffer the slightest injury, nay, on the contrary, it was seen to grow beautifully green, and to bud

jacturam vel minimam pati, sed pulchre virescere ac florescere conspexit; tum in illa inexpugnabili turri a facie inimici, ex qua mille clypei pendent, omnisque armatura fortium; tum in horto illo concluso, qui nescit violari, neque corrumpi ullis insidiarum fraudibus; tum in corusca illa Dei civitate, cujus fundamenta in montibus sanctis; tum augustissimo illo Dei templo, quod divinis refulgens splendoribus plenum est gloria Domini; tum in aliis ejusdem generis omnino plurimis, quibus excelsam Deiparæ dignitatem, ejusque illibatam innocentiam, et nulli unquam nævo obnoxiam sanctitatem, insigniter prænunciatam fuisse Patres tradiderunt.

blača bāna bīeaža, zo ūri, ržīa-
māc, āliu. Buđ corāmāi lejt
an tūri djan, dajuzean, nari b'
fejdiu lejr an namāid a bi or a
cojnye a čearad, nō a člaoid,
mari do bi o'n a bāri mjle
ržīac mari aon le zleur ajuu
na nzojll azur jad a tā tvej-
amāi 'ra ž-comriac. Buđ cor-
amāi lejt an žarnda faoi čum-
dac aju nari b' fejdiu lejr an
namad le clearajžact azur
cluan-bearic fažai a rtaac, no
an řal a brijead. Buđ corāmāi
j le cačaiu dealriac De a cuji-
ead a buyna 'yna řudad aju
barriajb na m-bijni m-bean-
nujžte. Buđ corāmāi lejte an
teampul řižamāi, řiž-meudac
le dealriac djađa, azur řjontā
le žlōri an Tjžearna. Do cuji-
ead a ž-corāmāi j řojni čeač
cor a bič di aju an t-řaožal,
le mjle řud eisle de'n t-řamāi
řo, noč a tā, deji na h-ajčre-
aca naomča, mari tarbanad
dujny-ne, aju ar leuřar žeari,
aju řid-čejme, aju uajřleač
azur řejm řižamāi, a řjori-žille
azur žlč-žeallač žlōriari mari
aon le n-a naomčeač žan teorian;
ojž nac řaič a řiai řaoj řžac
čōjne, no čajne, no tñu tořb-
ejme.

Le řijm řomlan, mari deariřa,
an mejd řo řjodlacad, azur le
řojřfeacč řjori-buan na Ūajž-
dine o žejnead j, do řojllřižad
or comāi an domāi mōri, do
řjnyadar na h-ajčreaca naomča
ajz molađ na Ūajždine mairiže
mōriarije, ūřajd de na bija-
čariajb čeadna a žlaoidadar na
řaižid ořej, 'nuari biđari 'ž a
h-ālcužad, azur ajz čajņcužad



D hanc eandem
divinorum mu-
nerum veluti
summam, origi-
nalemque Virginis,
de qua natus est Jesus,
integritatem descri-
bendam iidem Prophetarum

jardin fermé qui ne saurait être profané et qui ne craint ni les souillures ni les embûches ; soit dans cette cité de Dieu toute étincelante de clartés et dont les fondements sont assis sur les montagnes saintes ; soit dans cet auguste temple de Dieu tout rayonnant des splendeurs divines et tout plein de la gloire du Seigneur ; soit enfin dans une foule d'autres figures de ce genre qui, suivant les Pères, ont été les emblèmes éclatants de la haute dignité de la Mère de Dieu, de sa perpétuelle innocence, et de cette sainteté qui n'a jamais souffert la plus légère atteinte.

Pour décrire ce même assemblage de tous les dons célestes et cette originelle intégrité de la Vierge, de laquelle est né Jésus, les mêmes Pères, empruntant les paroles des Prophètes, ont célébré cette auguste Vierge comme la colombe pure, comme la sainte Jérusalem, comme le trône élevé de Dieu, l'arche de sanctification

forth blossoms ; in that tower which no power could capture, placed in the face of the foe, from which were suspended a thousand shields and all the armour of the brave, they beheld a figure of Mary ; in that enclosed garden which never yet felt the invader's touch, nor suffered to be sullied by any snares of secret plotters planning an approach, they beheld the peerless purity of the Virgin ; and in the effulgent city of God, whose foundations even are placed in the sacred mountains, as well as in God's most august temple, which, beaming with divine splendor, is full of the glory of the Lord. In those, and in a great many other similes entirely of this character, the traditional teaching of the fathers shows, that the most exalted dignity of the Mother of God, and her immaculate innocence, and her holiness, which was never liable to the slightest taint, had been, with prominent significancy, beforehand portrayed.

In order to describe, as it were, this accumulation of divine gifts, and the original perfect state of the Virgin of whom was born Jesus, the same fathers and writers, turning to account the magnificent titles pronounced by the prophets, have styled the august Virgin in no other language than as the pure dove, the holy Jerusalem, the ex-


adhibentes eloquia non aliter ipsam augustam Virginem celebrarunt, ac uti columbam mundam, et sanctam Jerusalem, et excelsum Dei thronum, et arcam sanctificationis et domum, quam sibi æterna ædificavit Sapia, et Regnam illam, quæ deliciis affluens, et innixa super Dilectum suum, ex ore Altissimi prodixit omnino perfecta, speciosa ac penitus cara Deo, et nullo unquam labis nævo maculata. Cum vero ipsi Patres, Ecclesiæque Scriptores animo menteque reputarent, beatissimam Virginem ab Angelo Gabriele sublimissimam Dei Matris dignitatem ei nuntiante, ipsius Dei nomine et jussu gratia plenam fuisse nuncupatam, docuerunt hac singulari solemnique salutatione nunquam alias audita ostendi, Deiparam fuisse omnium divinarum gratiarum sedem omnibusque divini Spiritus charismatibus exornatam, imo eorundem charismatum infinitum prope thesaurum; abyssumque inexhaustam, adeo ut nunquam maledicto obnoxia, et una cum Filio perpetuæ benedic-

a caisē-réime. ʒhar rih de, ʒlaoidar colum cais, ʒlé, orci; azur Jerusalem haoimta; arid-cačaoim Dé; aric azur arar lan-haoimta, hoc ó tur do čear amac azur do rihne an ʒižear-ya rjorruide ʒd-féih; an rjž-bean ud ljonca le čairte azur oll-iháčair azur aʒ člaonad aru a ʒmad ʒeall, čairic rihnte rjorrfé amac ó beul arid-rjž mór an doimair; ir í ča ʒlih, ʒlé-žeal, ʒmadimair azur ó čmojde a rčiž řaol řearic aʒ ʒia řeih, óiž čair oʒž-bean ya čruihne nar čruailléad arimair leir an řmal řeacais bud luže. ʒčt a ʒ-čioyh an meud řo a dubrad a-nojř ča čuilléad eile, óri huair do breadžuizđar ya h-aičřeacča haoimta azur lučt řřihobihne ya h-eazłairje anh a h-ihuhčih azur anh a h-aižne aru břiačairajb a dubairč an č-arid-ʒihžeal ʒabřiel leir an óiž, 'huair čuřřeadž aru čeáčairřeáččt é čuřč le ih-řeáččt ói an arid-onojře a bud řho, azur bud ionžančairže a ču-žadž do mřaol aru břč a řimair, ʒur b'ře a bř le beřč 'yha ʒh-čair aʒ ʒia; azur 'huair do breadžuizđar ʒur anh arim Dé azur lé h-a ordužadž, dubairč ʒabřiel leřč—"a ʒhuřře, a ča lan de ʒimara," do čužadar řa 'h-airne, azur do řihuhadar ʒur, ó 'h řairčte řlairčairil řjor-bean-huizčte řo ʒan řairajl, óri hřor čuřřeadž ó čur azur ih čuřřřajb a čoidče a leřčeadž,—do čarba-hadž ʒur b'ř mačair Dé točair azur buh-řřuč ya h-urle ʒimara ó řearih; ʒur řajb ři an-aluh ó ionđualáčč čiodłacajb an řřio-řajb ʒaoim; azur leir řih, ʒur

et la demeure que s'est bâtie l'éternelle Sagesse ; comme la Reine qui, comblée des plus riches trésors et appuyée sur son bien-aimé, est sortie de la bouche du Très-Haut, parfaite, éclatante de beauté, entièrement agréable à Dieu, sans aucune tache, sans aucune flétrissure. Ce n'est pas tout : les mêmes Pères, les mêmes écrivains ecclésiastiques ont médité profondément les paroles que l'ange Gabriel adressa à la Vierge bienheureuse, lorsque, lui annonçant qu'elle aurait l'honneur insigne d'être la Mère de Dieu, il la nomma *pleine de grâce* ; et considérant ces paroles prononcées au nom de Dieu même et par son ordre, ils ont enseigné que par cette solennelle salutation, salutation singulière et inouïe jusque-là, la Mère de Dieu nous était montrée comme le prodige de toutes les grâces divines, comme ornée de toutes les faveurs de l'Esprit divin, bien plus, comme un trésor presque infini de ces mêmes faveurs, comme un abîme de grâce et un abîme sans fond, de telle sorte qu'elle n'avait jamais été soumise à la malédiction, mais avait toujours partagé la bénédiction de son Fils, et avait mérité d'entendre de la bouche d'Elisabeth, inspirée par l'Esprit-Saint :

alted throne of God, the ark and abode of holiness which Eternal Wisdom built for Himself, and the queen, who abounding in all that is delightful, and leaning on her Beloved, came forth from the mouth of the Most High, entirely perfect, beautiful, and thoroughly dear to God, and never defiled by the slightest stain. But when the fathers and the ecclesiastical writers themselves pondered, in the depth of their soul and mind, the words which the angel Gabriel addressed to the Blessed Virgin, on the occasion when he announced to her the most sublime dignity of Mother of God, and that she was, in God's own name and by His order, declared to be "full of grace," they have taught, that by this singular and solemn salutation, never heard of in regard to any other, is plainly shown that the Mother of God has been the abode of all divine graces, has been completely adorned with all the marks of affection and love of the Divine Spirit—nay, that she is a treasury almost infinite, replete with those favors ; an abyss that cannot be fathomed ; so far holy that she was never under a curse ; and that she alone, along with her Son, was sharer of continual benediction, and that she merited to hear from the lips of St. Elizabeth, inspired by the Holy Ghost,

tionis particeps ad Elisabeth divino acta Spiritu audire meruerit: *Benedicta Tu inter mulieres, et benedictus fructus ventris tui.*

 INC non luculentata minus, quam concors eorundem sententia, gloriosissimam Virginem, cui fecit magna, qui potens est, ea cœlestium omnium donorum vi, ea gratiæ plenitudine, eaque innocentia emicuisse, qua veluti ineffabile Dei miraculum, immo omnium miraculorum apex, ac digna Dei Mater extiterit, et ad Deum ipsum pro ratione creatæ naturæ, quam proxime accedens omnibus, qua humanis, qua angelicis præconiis celsior evaserit. Atque idcirco originalem Dei Genitricis innocentiam, justitiamque vindicandam, non Eam modo cum Heva adhuc virgine, adhuc innocente, adhuc incorrupta,

but j õjru-ẽjrtte no jonhur na d-
tjodlacad ro zan tuhar zan
cuytar; ajdbeyr zan taorjad zan
taomad, aju cori nar lejz rj
amam le n-a h-ajr an mallact,
act do bj a z-coimuyze a com-
muy an zac beanuact le n-a
h-aon Wac, b'fju j na bnyatara
ro a clojrt õ naoim Eljrabeẽ
noc do labaju rj faoj bjoꝛdujad
an Spjoiajd Naoim: "Jr bean-
uyzde tu tar na mharb azur jr
beanuyzde tomad do bjon."

Uime rjv euzadar na h-aj-
reac naoimta a m-baramajl azur
a m-bneyceamhar a bj co eaz-
ramajl a'r bj re d'aon tojl, zur
majb an Wajzdean Jlorimhar d'a
myme an t-ajru-mjz cumactac
an ojread rjv de nejce jonzan-
taca, lan-imajreac aojbiv zle-
zeal õ meud na tjodlacajd ruar
rj õ heam, azur zur majb rj ajz
taomad le lan-tujle na njarara,
azur zur eljzad j amac tar
cac ejle a z-cajdeaact cjojde
azur an jonracar anama. Lejr
an meud ro, bj rj mar mjoib-
ujle nac fejdru le teanza a
luad teaact amac ar lamajb De;
azur nj amaju rjv act muj rj
baru aju mjoibujle zac uje
mjoibujle ejle, co moir rjv zur
b'fju j a beje 'nna Wacajru ajz
Dja, azur zur tajuc rj co zar
zo Dja feju, a'r jr fejdru le
vadur cruẽuyzde a beje, azur
mar mjm de, zur ajrujad ruar
j a b-fad of cjon an mejd molta
azur altuzad jr fejdru le daoim
no le ajuzljb feju a bjonad ojẽ.
Azur jr aju an adbar ro, cum
baru-zjle buime azur Wacar De
azur a jonracar majreac õ 'n
uaju a zejread j, a cur of com-

“ Vous êtes bénie entre les femmes, et le fruit de vos entrailles est béni.”

the words:—“ Blessed art thou amongst women, and blessed is the fruit of thy womb.”

De là ces pensées, exprimées aussi unanimement qu'éloquemment par les mêmes Pères, que la très-glorieuse Vierge, celle en qui le Tout-Puissant a fait de grandes choses, a été comblée d'une telle effusion de tous les dons célestes, d'une telle plénitude de grâces, d'un tel éclat de sainteté, qu'elle a été comme le miracle ineffable de Dieu, ou plutôt le chef-d'œuvre de tous les miracles ; qu'elle était digne d'être la Mère de Dieu ; qu'elle s'est approchée de Dieu même autant qu'il est permis à la nature créée, et qu'ainsi elle est au-dessus de toutes les louanges, aussi bien de celles des Anges que de celles des hommes. C'est aussi pour cela, qu'afin d'établir l'innocence et la justice originelle de la Mère de Dieu, nonseulement ils l'ont très-souvent comparée avec Ève encore vierge, encore innocente, encore exempte de corruption, avant qu'elle eût été trompée par le piège mortel de l'astucieux

From all this is plainly perceived the opinion of the same holy fathers and writers, not less brilliant than unanimous, that the most glorious Virgin, for whom He who is powerful has effected great things, shone forth with such a plenitude of celestial gifts, and such an abundance of grace, and with such purity, as to stand forth a miracle which could not be described, coming from the hands of God ; nay, the centre and sum of all other miracles—a Mother worthy even of God himself ; and taking into account the condition of created nature, that she approached, as far as possible, the nearest of all other beings, as well angelic as human, to God himself, and that she soars far above the highest possible praise that can be bestowed upon her. And moreover, that on this account, in order to prove properly the original innocence of the Mother of God, and her justice, they

et nondum mortiferis fraudulentissimi serpentis insidiis decepta sæpissime contulerunt, verum etiam mira quadam verborum, sententiarumque varietate prætulerunt.— Heva enim serpenti misere obsequuta et ab originali excidit innocentia, et illius mancipium evasit, sed beatissima Virgo originale donum jugiter augens, quin serpenti aures unquam præbuerit, illius vim potestatemque virtute divinitus accepta funditus labefactavit.



QUAPROPTER nunquam cessarunt Deiparam appellare vel liliam inter spinas, vel terram omnino intactam, virgineam, illibatam, immaculatam, semper benedictam, et ab omni peccati contagione liberam, ex qua novus formatus est Adam, vel irreprehensibilem, lucidissimum, amœnissimumque innocentiae, immortalitatis, ac de-

arii na b-fjreun, do cunradari j zo mihje a z-comortar le Eba, 'nuarri bi fj 'nna h-djz azur zle, ionnac, raori o corrupacet azur coll, azur 'nuarri nac rajb fj zo peacrhanae mealta ajz cealz azur cluarne claojdamar na Pejre fealltje; aet 'nna ceann rjn raoj bapri jol-briacaria, azur barimair breaza, tarbanadar zuri moza leo moimprje an Mairzdean Mijne. Ori zo corru ajz claojad a cluarre le comrad cealzac an Aetari-nihje do zure Eba o priom-aoibhear na corne azur do muhead trairll di; aet nj amlais muhe an naom Mairzdean, fe do meudujz fj a z-comrujze azur an zac am zo buan an tabarar a ruarri fj a d-tur, azur nj fe amairn nar claoj fj a mairn a cluar do comrad cealzac an aetar nihje, aet lejr an m-bujz eipeactac ruarri fj o veam do buair fj rjor, azur do rjn ari lar, a cumar azur a cumact.

Njori muhadari, ari an adbari rjn, forad ajz zlaoidae ari buime De an lile amearz na u-dealz; an rjri ur, oizamair, zle, zan brot, zan beim, rjori-bean-ujzce, azur raori o zac uile falcad peacard, an cre ur ar a cumad an t-Adam nuad. Zlaoidadari orci zarida zeanamhade, zruamair, zlezal, zlorimair, zlonnac, azur parurar na b-pliarurri m-buan azur an priom-ionnacari, noc do faotarujz Dia e rjri, azur nar b' feidri lejr an b-Pejre nejmujz an fal a bmuhead no a mallead le u-a cealzajb azur a cumar cluan-bearta. Zlaoidadari orci ad-mud do-ehaojte nar tnuujz cnuim

serpent; mais avec une admirable variété de pensées et de paroles, ils la lui ont même unanimement préférée. Eve en effet, pour avoir misérablement obéi au serpent, perdit l'innocence originelle et devint son esclave; mais la Vierge bienheureuse, croissant toujours dans sa grâce originelle, ne prêta jamais l'oreille au serpent, et ébranla profondément sa puissance et sa force par la vertu qu'elle avait reçue de Dieu.

Aussi n'ont-ils jamais cessé d'appeler la Mère de Dieu ou bien un lis parmi les épines, ou bien une terre absolument intacte, une terre vierge dont aucune tache n'a même effleuré la surface, une terre toujours bénie, libre de toute contagion du péché, et dont a été formé le nouvel Adam; ou bien un irréprochable, un éclatant, un délicieux paradis d'innocence et d'immortalité, planté par Dieu lui-même et inaccessible à tous les pièges du serpent venimeux; ou bien un bois incorruptible que le péché, ce ver rongeur, n'a jamais atteint; ou bien une fontaine tou-

not only compared Her, often and often, with Eve while a virgin and innocent and undefiled, and before she had been led astray through the deadly plotting of the most malicious serpent, but they have even, in language and sentiment wonderful and varied, pronounced Her superior. For Eve, by lamentably yielding to the serpent, fell from her original innocence, and became his slave; but the most Blessed Virgin, continuously increasing the original gift, without at any time lending a willing ear to the serpent, undermined from the very foundation his strength and power, by that virtue with which she was endued from on high.

On this account the Holy Fathers and ecclesiastical writers have never ceased to apply to the Mother of God titles such as these—1, lily among thorns; 2, earth free from a single taint, virginal, unsullied, pure, ever-blessed, having not the slightest connexion with the contagious influence of sin, and out of which was formed the second Adam; 3, the faultless, bright, balmy, beauteous bower of innocence, immortal life, and abounding joys, planted by God's own hand and protected from all the wiles of the wicked venomous serpent; 4, the incorruptible wood,

liciarum paradisum a Deo ipso consitum et ab omnibus venenosi serpentis insidiis defensum, vel lignum immarcescibile, quod peccati vermis nunquam corruperit, vel fontem semper illumem, et Spiritus Sancti virtute signatum, vel divinissimum templum, vel immortalitatis thesaurum, vel unam et solam non mortis sed vitæ filiam, non iræ sed gratiæ germen, quod semper virens ex corrupta infectaque radice singulari Dei providentia præter stas cummunestque leges effloruerit. Sed quasi hæc, licet splendidissima, satis non forent, propriis definitisque sententiis edixerunt, nullam prorsus, cum de peccatis agitur, habendam esse quæstionem de sancta Virgine Maria, cui plus gratiæ collatum fuit ad vincendum omni ex parte peccatum; tum professi sunt, gloriosissimam Virginem fuisse parentum reparatricem, posterorum vivificatricem, a sæculo electam, ab Altissimo sibi præparatam, a Deo, quando ad serpentem ait: "Inimicitias ponam inter te et mulierem," prædictam,

an peacaid a huam dul d' a zoiune; no tobari fion-uirze, zlynn mar an cymortail azur faoi reula ayz hearte an Spioraid Naoin. Do zlaoidadar onci teampul iuz-dyada, azur teact-rdori an beata marcanais; no iuzean aoniarac ta amain an, a bearfar nj an bar, act an beata fion zo rjol Adain; no zeynauyn a rjolruiz nj o bnuet azur fearz, act o zmarfa azur zeau,—zineoz a bi a z-comnyide zlar, zid zur eiruiz rj o freum faon, rozta, azur a d' far ruar faoi cupram rperrjalta De, azur zan zeillead do dlyzib nadura a rzejt amac blaata breaza. Zid zo b-fuylid na barainla azur na bryatara ro co rylleri le rolur an lae, nj deiiz rin nj iarb a rajt an, no zur iuyizdar amac a bryataraib beactaca, bryzmarfa, a m-breyt-amnar onci, nac iarb ceire a'r nar dori ceire a beit cori ari bje ari an Mairzdean Mairne 'huairi traactar ari peacad, ori do ljonad ruar j co mori le borrad na hzmarfa nac iarb aje ari bje ayz peacad an a h-ari, azur zur buarilead buaid zo buan azur zo ballac ari. D' admyzdar 'hya ceann rin, zur bud j an Mairzdean zlorimari an bean ud a cupri bryeac an aje tubairte ari z-ceud ceap-rhorre, azur a tuz d'a rloct-ran a bi ari lar, beata ari ari ari; zur ceapuzad amac j o tur na riorruydacta; azur le lam an Aro-Riz feyn zur ollmyzad j, azur ar beul De zur tuzad duyn tuari ari a teact 'huairi dubairte re leir an atari njne: "Cupreaid me namadar eidi cu-ra azur an maroi;" azur zo cynte dearbta do bryr ri-re

jours limpide et scellée par la vertu du Saint-Esprit ; ou bien un temple divin, un trésor d'immortalité ; ou bien la seule et unique fille non de la mort, mais de la vie ; une production non de colère, mais de grâce ; une plante toujours verte qui par une providence spéciale de Dieu, et contre les lois communes, est sortie florissante d'une racine flétrie et corrompue. Tout cela est plus clair que le jour : cependant, comme si ce n'était point assez, ils ont, en propres termes, et d'une manière expresse, déclaré que, lorsqu'il s'agit de péché, il ne doit pas même être question de la sainte Vierge Marie, parce qu'elle a reçu plus de grâces, afin qu'en elle le péché fût absolument vaincu, et vaincu de toute part. Ils ont encore professé que la très-glorieuse Vierge avait été la réparatrice de ses ancêtres et qu'elle avait vivifié sa postérité ; que le Très-Haut l'avait choisie et se l'était réservée dès le commencement des siècles ; que Dieu l'avait prédite et annoncée quand il dit au serpent : " Je mettrai l'inimitié entre toi et la femme," et que, sans aucun doute, elle a écrasé la tête venimeuse de ce même serpent ; et pour cette raison, ils ont affirmé que la même Vierge bienheureuse avait été, par la grâce, exempte de toute tache du péché, libre de toute contagion, et du corps, et de l'âme, et de l'intelligence ; qu'elle avait toujours

which the worm of sin never corroded ; 5, the fountain ever pure, and sealed by the protecting power of the Holy Ghost ; 6, the temple of God himself ; 7, the treasure of immortality ; 8, nay, the one and only daughter—not of death, but of life ; 9, the off-shoot which sprung not from anger but from favor, and although germinating from an unsound and corrupt root, continued always, by the special providence of God, and contrary to the uniform and settled laws of fallen nature, to flourish and bloom.

But as if all these titles, splendid in the extreme though they are, were not enough, they promulgated to the world in defined and appropriate propositions, that whenever the subject of sin is introduced, there can be no question at all put in regard to the Blessed Virgin Mary, on whom grace in greater abundance was bestowed than sufficed to destroy fully and effectively the malice of sin in all its bearings. Then, again, they published their belief that the most Blessed Virgin Mary was the mother who repaired all the losses inflicted by our first parents, that she is the mother of life to all their posterity, that from all eternity she was the chosen one, that she was fitted out by the Most High specially for Himself, that her coming was foretold by God Himself, on the occasion when he said to the serpent : " I will

quæ procul dubio venenatum ejusdem serpentis caput contrivit; ac propterea affirmarunt, eandem beatissimam Virginem fuisse per gratiam ab omni peccati labe integram, ac liberam ab omni contagione et corporis, et animæ, et intellectus, ac semper cum Deo conversatam, et sempiterno fœdere cum illo conjunctam, nunquam fuisse in tenebris, sed semper in luce, et idcirco idoneum plane extitisse Christo habitaculum non pro habitu corporis, sed pro gratia originali.

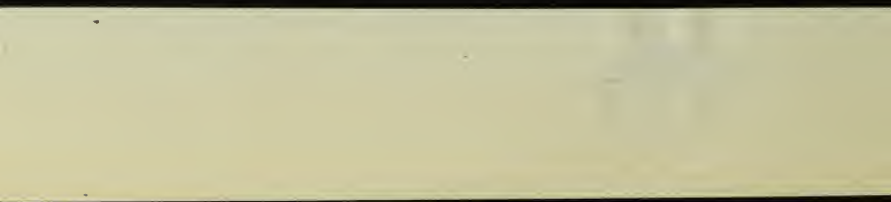
ceany nesinnac na pèirte céadna. Jr ari an adbar fo do deimhíðarí zuri maib an naoim óið céadna tpe zírara Dé ionnac zo ballac ó zac piuc peacaid, azur raori zlan ó zac uile urcoid taob corpp azur anama azur aizne; azur zuri maib rí ríori-cérlabari le Dia azur taúizte leir a mbuan-cóhriac. Ní maib rí a maíh aní doríadar acé a z-cóhriuzé a ríori-solur, azur d'a bíuz ríu, zuri maib rí 'nñ h-a áriar fíunac azur 'nñ a h-áit-cóhriuzé ioncúibe do Cííort, nñ, zo eíhite, marí zeall ari maíre azur aille a corpp acé marí zeall ari an zeannhlacé zíraraíal aní a zeíhad í.



CCEDUNT nobilissima effata, quibus de Virginis Conceptione loquentes testatisunt, naturam gratiæ cessisse ac stetisse tremulam pergere non sustinentem; nam futurum erat, ut Dei Genitrix Virgo non antea ex Anna conciperetur, quam gratia fructum ederet; concipi siquidem primogenitum oportebat, ex qua concipiendus esset omnis

Ta azaríu le curí a z-cíoní an méisí fo, bíraáara bíeaáa beannaácaáa le'ri éuzadarí tear-tar aiz tráacé ari zeíraímaíu na Maíðíne, zuri zéil náduí do zírara, azur zuri íear íe aiz cíítead íaoí ríac of a cóhriari le eazla 'dul híor íaíde. Óíí bí íe le eííuzé nac m-beíðeac an Maíðídean Maáari De híor túííze 'z a zeíneac ó Áíína na bí an zírara le n-a córiac a éabairre, azur bud cóíí, zo deimíu, zo b-fuízeac Sí-íe a beíé 'nñ a ceud-zéíu, a bí í íéíu le beíé 'nñ a bííme aiz an Te a tá 'nñ a ceud-zéíu íoííí zac cíeacúíí a cíuécúííac a ííarí. Do éuzadarí tear-tar azur ííadhuííé nac maib

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conversé avec Dieu ; qu'unie avec lui par une alliance éternelle, elle n'avait jamais été dans les ténèbres, mais toujours dans la lumière, et par conséquent qu'elle avait été une demeure tout à fait digne du Christ, non à cause de la beauté de son corps, mais à cause de sa grâce originelle.

Viennent enfin les plus nobles et les plus belles expressions par lesquelles, en parlant de la Vierge, ils ont attesté que, dans sa Conception, la nature avait fait place à la grâce et s'était arrêtée tremblante devant elle, n'osant aller plus loin.

Il fallait, disent-ils, avant que la Vierge Mère de Dieu fût conçue par Anne, sa mère, que la grâce eût fait son œuvre et donné son fruit ; il fallait que Celle qui devait concevoir le premier-né de toute créature, fût elle-même conçue première-née. Ils ont attesté

put enmities between thee and the woman." Without any doubt she crushed the poisoned head of that same serpent. And it is for this reason that they have supported the teaching, that the same most Blessed Virgin Mary was safe and sound from the infection of any sin, and free from its contagion in every way—in body, and soul, and intellect, and that she was always basking in the light of God's presence, and united with Him in everlasting companionship ; that she never was a moment abiding in darkness, but always radiant in light ; and that, therefore, she had manifestly been a fit abode for Christ, not on account of the loveliness of her bodily form, but of the grace and beauty which from the beginning adorned her soul.

Next after these declarations come the most exalted and ennobling expressions by which, in speaking of the Conception of the Virgin, they have given testimony that nature made way for grace, and stood aghast, not feeling itself able to go forward, for the fact was about to take place, that the Virgin Mother of God should not be conceived in the womb of Anna until grace in her regard was to produce its fruit. For indeed it was only meet that she should be conceived a "first-begotten," of whom was to be conceived The first-begotten

creaturæ primogenitus. Testati sunt carnem Virginis ex Adam sumptam maculas Adæ non admisisse, ac propterea beatissimam Virginem tabernaculum esse ab ipso Deo creatum, Spiritu Sancto formatum, et purpureæ revera operæ quod novus ille Beseleel auro intextum variumque effinxit, eandemque esse meritoque celebrari ut illam, quæ proprium Dei opus primum extiterit, ignitis maligni telis latuerit, et pulchrâ natura, ac labis prorsus omnis nescia, tanquam aurora undequaque rutilans in mundum prodiverit in sua Conceptione Immaculata. Non enim decebat, ut illud vas electionis communibus lacesseret injuriis, quoniam plurimum a ceteris differens, natura communicavit non culpa, immo prorsus decebat ut sicut Unigenitus in cœlis Patrem habuit, quem Seraphim ter Sanctum extolunt, ita Matrem haberet in terris, quæ nitore sanctitatis nunquam caruerit. Atque hæc quidem doctrina adeo majorum mentes, animosque occupavit, ut singularis et omni-

an colan a cumad Dî man heac de r̄hoct Ǻdaiñ, faoi truaillað Ǻdaiñ, azur aji an adbari r̄n, zuri maib an naom̄-d̄iž 'nna bot a çruçuiz Ðia f̄eñ, azur a deilb an Sp̄iorad Naom̄, z̄neurt̄a mari an obaiji purp̄aiji f̄ior̄-geodac do çumuz̄ an Beraleal nuad, f̄ižte le d̄ri, azur iol-dacac: Ðubriadar zuri nud cuibe zo m-beidead an Ǻiž c̄adna 'nna adbari arið-ç̄eime azur altuz̄ad, mari ir r̄i-re a bi ð çur 'nna p̄irom̄-obaiji p̄riaj̄dheac aiz Ðia; īre am̄aiñ a d'euluz̄ faori ð zaet̄ib̄ teiñteac̄a an Nam̄ajd̄ neiñuz̄; īre a bi ð nad̄uri lan-m̄aīreac̄, aheolac̄ aji zac̄ olc no ur̄c̄oib̄, azur an tr̄ac̄ a z̄eiñeac̄ ī faori o p̄eacac̄, aiz dealuz̄ad z̄le, z̄liñ, aji an doim̄an̄ dorica, dub̄ mari neult̄ loñrac̄ na maid̄ne a r̄cap̄ar̄ dorcap̄ na h-oib̄ce. Ǻzur zo deiñiñ n̄jori c̄õji e, zo m-biur̄ide no zo m̄īf̄ide an roiz̄ç̄eac̄ uaral, tožç̄a ro, le ur̄c̄oib̄ aji biç̄, mari a c̄a a n-d̄an zo z̄leūr̄ cor̄ç̄ean, mari z̄eall̄ nac̄ maib̄ f̄e cor̄am̄aīl, çori aji biç̄, le roiz̄ç̄iž̄ib̄ eile, d̄ri a nad̄uri am̄aiñ bi cor̄am̄alac̄t̄ eat̄arīa, azur n̄j a b-peacac̄. Ð' eile bud̄ c̄õji aji f̄ad am̄ac̄, mari do bi aiz̄ an Ǻom̄-Ǻac̄, ac̄aiji aji heam̄ aji a b-fuilið na Serap̄im̄ zo r̄jori aiz̄ blaoc̄ Naom̄ç̄a f̄a ç̄ri, no naom̄ç̄a zo riž̄-arið, zo m-beidead aizi aji calam̄ Ǻac̄aiji, mari an z̄-c̄adna, nac̄ m-beidead zo deo z̄an dealriac̄ d̄iada faoi naom̄ac̄t̄ riž̄-arið. Ǻzur do bi an f̄ior̄ azur an fožlam̄ ro ço doim̄iñ r̄iñ 'nna z̄-coim̄uibe an̄ n̄ciñ azur a p̄p̄ior̄iad̄ na p̄irom̄-Ç̄ījor̄d̄aj̄ð azur na n-aiç̄reac̄ naom̄ç̄a, zuri bud̄ z̄nac̄ac̄ leo cor̄iñad̄ euz̄ram̄lac̄ azur ionz̄anç̄ac̄ aji f̄ad am̄ac̄ a deaiñad̄

que la chair reçue d'Adam par la Vierge n'avait pas contracté les souillures d'Adam, et que pour cette raison la Vierge bienheureuse était un tabernacle créé par Dieu lui-même, formé par le Saint-Esprit, d'un travail aussi beau que la pourpre, et sur lequel ce nouveau Béséléel s'était plu à répandre l'or et le plus riches broderies ; qu'elle devait être célébrée comme Celle qui avait été d'abord l'œuvre propre de Dieu, comme Celle qui avait échappé aux traits de feu du malin ennemi, et qui, belle par nature, ignorant absolument toute souillure, avait paru dans le monde, par sa Conception immaculée, comme l'éclatante aurore qui jette de tous côtés ses rayons. Il ne convenait pas, en effet, que ce vase d'élection subît commun outrage, puisqu'il était si différent des autres, et n'avait avec eux de commun que la nature, non la faute ; ou plutôt, comme le Fils unique a dans le ciel un Père que les Séraphins proclament trois fois saint, il convenait absolument qu'il eût sur la terre une Mère en qui l'éclat de la sainteté n'eût jamais été flétri. Et cette doctrine a tellement rempli l'esprit et le cœur des anciens et des Pères, que, par un langage étonnant et singulier, qui a prévalu parmi eux, ils ont très-souvent appelé la Mère de Dieu Immaculée et parfaitement Immaculée, innocente et très-in-

before all creatures. They testified that the flesh of the Virgin derived from Adam did not inherit Adam's stains, and for that reason that the most Blessed Virgin Mary was a habitation created by God himself, fashioned by the Holy Ghost, and of real purple material, which the new or second Beseleel wrought in gold and ornamented with embroidery, charming in variety ; and that the same Blessed Virgin was deservedly honoured as the being who was the first special work of God in existence, and who escaped the fiery darts of the fiend ; and that all lovely by nature, and entirely unconscious of any stain, she came, like the morning star, into the world, all splendid and sparkling in her Immaculate Conception. For it was not becoming that such a vessel of election should be wounded by injuries such as befel others, since she was so far and away different from others, and was one with them not in the fault but in the nature which Adam transmitted. Nay more, it was exceedingly becoming, that as the Only-begotten had in heaven a Father whom the Seraphim proclaim thrice holy, so he should have on earth a Mother who would never be dimmed in the splendour of her sanctity. And this teaching took such possession of the minds and souls of those who have gone before us in the faith, that a

no mirus penes illos invaluerit loquendi usus, quo Deiparam sæpissime compellarunt immaculatam omnique ex parte immaculatam, innocentem et innocentissimam, illibatam et undequaque illibatam, sanctam et ab omni peccati sorde alienissimam, totam puram, totam intemeratam, ac ipsam prope puritatis et innocentiae formam, pulchritudine pulchriorem, venustate venustiozem, sanctiorem sanctitate, solamque sanctam purissimamque anima et corpore, quæ supergressa est omnem integritatem et virginitatem, ac sola tota facta domicilium universarum gratiarum Sanctissimi Spiritus et quæ, solo Deo excepto, exitit cunctis superior, et ipsis Cherubim et Seraphim, et omni exercitu Angelorum *natura pulchrior, formosior et sanctior*, cui prædicandæ cœlestes et terrenæ linguæ minime sufficiunt. Quem usum ad sanctissimæ quoque Liturgiæ monumenta atque ecclesiastica officia sua veluti sponte fuisse traductum, et in illis passim recurrere, ampliterque dominari nemo ignorat, cum in illis

ճած ամ ա շրագածարս արս Պատարս
 Ծէ ; դարս յօ ան-միյից շլաօյծա-
 Ծար օրէլ մաճարս շայծ, աչար շայծ
 արս ճած սլե շաօյ, յօրիած աչար
 րճար-յօրիած, շան շրսարլլեած, աչար
 արս ճած շմա շան շրսարլլեած,
 դաօնճա, աչար ա Բ-բած Էսլիշճե օ
 րալաճան ան քեաճայծ, շլե-շեալ,
 աչար շլիյն յօ Կ-յօմլան, աչար
 անրճի քէյն 'դա ճելԵ աչար 'դն ա
 շնէ քէյն շայճեաճա աչար յօրիա-
 շար, յյօր ճիլնե 'դա ան ճիլնեաճ
 քէյն, յյօր րճէյնե 'դա ան րճէյն
 քէյն աչար ան մճարե, յյօր դաօնճա
 'դա ան դաօնաճ քէյն, աչար շար
 Բ'յրէ ամճարն ա Բլ Լան ճե դաօնաճ
 աչար ճե շլլեաճ րիշ-մօրն ա ճ-ճաօԲ
 անամա աչար շարս, շար շար Բսար
 րլ Բարս արս ճած յօրիաճար աչար
 արս ան մճարճեանար քէյն, աչար
 շար Բ'յրէ ամճարն ա Բլ 'դա ճեաճ
 րճօրն յօ Լէյն արճ շրճար սլե ան
 Տրյօրիայծ դաօնն, աչար շար Բ'յ-րե
 օ Պլա ամաճ, ա ճ' ճիլիշ "ա դաճար
 յյօր ճիլնե, յյօր րճլամճարճե աչար
 յյօր դաօնճա" օր շլօնն ճած քեաճ
 շրսուլիշճե, օր շլօնն դա Շերսիյն
 աչար դա Տերսրիյն քէյն աչար
 յօմլան րլսարճճե արիշլիճ դա Բ-
 րլարճեար, շօ մօրն րլն դաճ Բ-բար
 անր ան մէյն ճեանճաճա ճա արս
 Նեան աչար արս ճալան մօլաճ աչար
 ալւաճաճ մար յր շօրն ա ճաԲարե
 ճլ. Ոլ 'Լ աօն ճարն ան ան-Էսլար
 շար ճարից ան շնար ԼաԲարե րօ,
 մար ճարս, սարճե քէյն, ա րճեաճ
 ամարճ ճեաճա աչար րեան-րճիյօ-
 Բան սրնարճե դա Կ-Էաշլարե, աչար
 ան ա շար օրիշլիճ, աչար յօ Բ-
 բարիճ յօ շարճեան մարճա րսար
 յօնա, աչար յօ Բ-բարիճ յօ Կ-
 յօնալ Լե րաճար արս Բարս ճած
 ա Բ-բար ան, ճիլն անր ան դաօն-
 սրնարճե րօ շլաօյծար արս ան
 Պարճեան Պատարս աչար րօլլիշ-
 Ծար յ, մար կօլմ շայծ դա շաօյն-

nocente, irréprochable et absolument irréprochable, sainte et tout à fait étrangère à toute souillure de péché, toute pure et toute chaste, le modèle et pour ainsi dire la forme même de la pureté et de l'innocence, plus belle et plus gracieuse que la beauté et la grâce même, plus sainte que la sainteté, seule sainte et très pure d'âme et de corps, telle enfin qu'elle a surpassé toute intégrité, toute virginité, et que, seule devenue tout entière le domicile et le sanctuaire de toutes les grâces de l'Esprit-Saint, elle est, à l'exception de Dieu seul, supérieure à tous les êtres, plus belle, plus noble, plus sainte par sa grâce native que les Chérubins eux-mêmes, que les Séraphins et toute l'armée des Anges; si excellente, en un mot, que pour la louer les langues du ciel et de la terre sont également impuissantes.

Personne, au reste, n'ignore que tout ce langage a passé, comme de lui-même, dans les monuments de la Liturgie sacrée et dans les offices de l'Eglise, qu'on l'y rencontre à chaque pas et qu'il y domine; puisque la Mère de Dieu y est invoquée et louée comme une colombe unique de pureté et de beauté; comme une rose toujours belle, toujours fleurie; comme l'innocence même, toujours pure, toujours immaculée,

singular and entirely wonderful form of expression, established by usage, prevailed amongst them, by which they oftentimes addressed the Mother of God in terms such as these: Immaculate, and in every respect immaculate; innocent, and the most perfectly innocent; undefiled, and completely undefiled; holy, and entirely removed from all contamination of sin; all pure, all inviolate, nay, the model itself, it may be said, of purity and innocence; more beautiful than beauty itself; more graceful than gracefulness; more holy than holiness; that she alone was holy and most pure in mind and body, as she soared above integrity and virginity, and wholly constituted the abode of all the graces of the Holy Ghost, and with the exception of God alone, she is superior to all created beings—fairer, and more beautiful, and more holy than even the Cherubim and Seraphim and the entire host of angels: so great is she, that to proclaim her praises fully the tongues of the heavenly hosts and of all mankind on earth are entirely inadequate. No one is ignorant that this usual form of styling her was almost instinctively introduced into the old writings of the sacred liturgy, and into the offices of the Church; that it is emblazoned on every page, and that it holds pre-eminently a dominant

Deipara invocetur et prædicetur veluti una incorrupta pulchritudinis columba, veluti rosa semper vicens, et undequaque purissima, et semper immaculata semperque beata, ac celebretur uti innocentia, quæ nunquam fuit læsa, et altera Heva, quæ Emmanuelem peperit.



IL igitur mirum si de Immaculata Deiparæ Virginis Conceptione doctrinam iudicio Patrum divinis Litteris consignatam, tot gravissimis eorumdem testimoniiis traditam, tot illustribus venerandæ antiquitatis monumentis expressam et celebratam, ac maximo gravissimoque Ecclesiæ iudicio propositam et confirmatam tanta pietate, religione et amore ipsius Ecclesiæ Pastores, populi que fideles quotidie magis profiteri sint gloriati, ut nihil iisdem dulcius, nihil carius, quam ferventissimo affectu Deiparam Virginem absque labe originali conceptam ubique colere, venerari, invocare, et prædicare. Quamobrem

deisse, mar an nór zo rjor faoi blač, azur zlezéal zo ballac, azur a Ʒ-comnyde zlynn, azur rjor-beannyžee; azur fážann rj al-tužad azur ánd-luad mar an jonniacar féyn ari nar rynnead urcōjd no ojl a rjain, mar an Eba^anuad a žeyn azur a ruž an Te a bi lynn-ye 'nna Ʒia.

Bud teazarž azur eolur é ro a bironad ari na rjinejn anhr na ržrjoban a čuž Ʒia duynn, de rējn briečeamnar na n-Žičreac^a naomča; teazarž a čužadari féyn le jomda buan-tearar mōri uaca; teazarž a ta a ž-cleacčad azur a ž-crabaččt na ž-crjorčajd a fážajl čajl' azuž čejm; azur a ta ari žac buan-leacčt ta ažajnn o' n ajmrrj r arira azur r ju-inearda až na daojne; teazarž a čraob-ržaojl an Eazlajr j féyn azur buannyž rj zo dajržean le briečeamnar éžrajmajl azur ari-eacar do-čljrte:—Nj jonžnad, mar rjn de, ma rjnnadar čreudajd na h-Eazlajre, azur na rjineunta jad féyn, ádbar žlōjne a žlacad čucu féyn, a bejč žac aon la njor mo 'na a čejle, lej r an lan crabaččt azur beo-črejdeam mar aon le caon-dučraččt, až fojllrjužad azur až adbajl teazarža azur eolur mar é ro, taob Čajdžabča na Žajžojne Žujre Žačar Ʒe, ari mod nac rjajb njd ari bič le fážajl bud mlrpe leo, no bud dijre leo, 'na o tear-žrjad azur žean a ž-crōjde, molad azur ánd-čejm azur žlōjn, a čabajrčt an žac an azur an žac arč do 'n

toujours heureuse, qui n'a jamais été blessée, enfin comme la nouvelle Ève, qui a enfanté l'Emmanuel.

Faut-il s'étonner, après cela, si une doctrine qui, au jugement des Pères, est consignée dans les saintes Ecritures, qu'ils ont eux-mêmes transmise et attestée tant de fois et d'une manière si imposante, que tant d'illustres monuments d'une antiquité vénérable contiennent d'une manière expresse, que l'Eglise a proposée et confirmée par la très-grave autorité de son jugement : en un mot, si la doctrine de l'Immaculée Conception de la Vierge Mère de Dieu a été l'objet d'une telle piété, d'une telle vénération, d'un tel amour ; si les pasteurs de l'Eglise elle-même et les peuples fidèles se sont fait une gloire de la professer chaque jour davantage, en sorte que leur plus douce consolation, leur joie la plus chère, a été d'honorer, de vénérer, d'invoquer et de louer partout, avec la plus tendre ferveur, la Vierge Mère de Dieu, conçue sans la tache originelle ? Aussi, dans les temps anciens, les Evêques, les

place in them. The Mother of God is invoked and her praises pronounced under the titles—undefiled dove of beauty itself ; rose ever blooming ; absolutely pure ; always immaculate ; ever blessed ; and she is celebrated as innocence itself, which never received the slightest stain, and the second Eve who brought forth the Emmanuel.

It is no wonder, therefore, if the pastors of the Church and the faithful people have made it a matter to glory in, to profess every day more and more the doctrine concerning the Immaculate Conception of the Virgin Mother of God—a doctrine, according to the judgment of the Fathers, clearly expressed in the divine Scriptures and transmitted to us upon the strongest authority, bearing the impress and sanction of their names, put forward and publicly adopted in practice, as is shown by the number of well-known monuments from times of old worthy of veneration, proposed to the faithful in accordance with the gravest and most solemn decision of the Church, and established with so much piety, religious practice, and love. So that nothing was to them sweeter, nothing dearer, than with the most ardent feelings to honour, to venerate, to invoke, and publicly proclaim every

ecclésiastiques, les ordres réguliers et même les empereurs et les rois ont instamment prié le Siège apostolique de définir comme un dogme de la foi catholique l'Immaculée Conception de la très-sainte Mère de Dieu. De nos jours même, ces demandes ont été réitérées, et surtout elles ont été présentées à Notre prédécesseur Grégoire XVI, d'heureuse mémoire, et à Nous-même, tant par les Evêques, par le Clergé séculier et par le Clergé régulier, que par les princes souverains et les peuples fidèles.

Prenant donc en sérieuse considération, dans une joie profonde de Notre cœur, tous ce faits, dont Nous avons une pleine connaissance ; à peine élevé sur la chaire de sainte Pierre, malgré Notre indignité, par un secret dessein de la Providence, avons-Nous pris en main le gouvernail de toute l'Eglise, que Notre plus ardent désir a été, suivant la vénération, la piété et l'amour dont Nous sommes animé depuis Nos plus tendres années envers la très-sainte Mère de Dieu, la Vierge Marie, d'achever tout ce qui pouvait être encore dans les

where the Virgin Mother of God to have been conceived without stain of original sin. Wherefore, all along from times of old, bishops, ecclesiastics, the religious orders, and even emperors themselves and kings, have earnestly implored of this Holy See that the Immaculate Conception of the most holy Mother of God might be defined as a dogma of Catholic faith. In our own time these demands have been renewed, and they have been in an especial manner made on our predecessor of happy memory, Gregory XVI., and on ourselves, both by bishops, by the secular and regular clergy, as well as by sovereign princes and the peoples professing the faith.

We, therefore, to the unwonted delight of our inmost soul, having a thorough knowledge of all these facts, and pondering seriously on them, have, while we were yet only after being elevated, though unworthy, by the secret design of Divine Providence to this exalted chair of Peter, and while we had scarcely undertaken the control of the government of the whole Church, had nothing certainly more at heart for a long time past than—agreeably to the deepest veneration, piety, and affection all along from our tender years to—

ga sanctissimam Dei Genitricem Virginem Mariam veneratione, pietate et affectu ea omnia peragere, quæ adhuc in Ecclesiæ votis esse poterant, ut beatissimæ Virginis honor augeretur, ejusque prærogativæ uberiori luce niterent. Omnem autem maturitatem adhibere volentes constituimus peculiarem VV. FF. NN. S. R. E. Cardinalium religione, consilio, ac divinarum rerum scientia illustrium Congregationem, et viros ex clero tum sæculari, tum regulari, theologis disciplinis apprime excultos selegimus, ut ea omnia, quæ Immaculatam Virginis Conceptionem respiciunt, accuratissime perpenderent, propriamque sententiam ad Nos deferrent. Quamvis autem Nobis ex receptis postulationibus de definienda tandem aliquando Immaculata Virginis Conceptione spectus esset plurimorum Sacrorum Antistitum sensus, tamen Encyclicas Litteras die 2 Februarii anno 1849 Cajetæ datas ad omnes Venerabiles Fratres totius catholici orbis Sacrorum Antistites misimus,

ճծախը ան Յ-ԿԻՆԻ Ե ԲՈՎ իՆԿՆ
 ԼԵՐ ԵՆ ԵԶԼԱՅՐ Ե ԾԵԱՆԱԾ, յՈՆՈՐ
 ՅՕ ՄԵՍԾՈՇԱՅԵ ՕՆՈՐԻ ՆԱ ՆԱՕԻՆ
 ՊՊԱՅԾՈՒՆԵ ԱԶՄ ՅՕ Մ-ԵՅԾԵԱԾ Ե
 ԵՂՈՒԼԱԾ ՐՔԵՐԻՂԱԿԱ ՐՈՂԼԵՐԻ ՕՐ
 ԿՈՄԱՅԻ ԵՆ ԾՈՒՄԱՅ ՄՈՅԻ Ե ՐԻՄԵ
 ՅԱԵԾԵ ՆԱ ՐՅՈՒ-ՐՈՂԼԻՔԵ ԱԶՄ Ե
 ԼԱՆ-ԼԵՍՐ ՆԱ ԲԻՐԻՍԵ. ԼԵ ԾՍԻ ԵՆ
 ԵԱՂ Ե Բ՛ ՔԵԱՐԻ ԱԶՄ Ե Բ՛ ՔՅՈՐՔԵ
 Ե ՇՍԻ ԱՅԻ ԵՆ ՕԲԱՅԻ ՐՕ, ԱԶՄ ՅՕ
 Մ-ԵՅԾԵԱԾ ՅԻՇ յԻՃ ԵՆ Ե ԼԵՅԵ
 ԱՐԱՅԾԵ, ԾՕ ՇՍԻՄԱՅԻ ԱՅԻ ԵՆ
 ԿՕ-ԾԱՂ ԲՔԵՐԻՂԱԿԱ Ծ՛ ԱՐ ԾԵՐ-
 ԵՐԱՇԱՐԱՅ ԾՅԱԾԱ ՕՐԻԵՅԵԱՇԱ ՇԱՐ-
 ԾԻՆԱԼԻԾ ՆԱ ՆԱՕԻՆ-ԵԶԼԱՅԻՔԵ ՐՕ-
 ՄՈՒՆԱՅԾԵ,—ԲԻՐ Ե ԵՂ ԻՅԾ-ՈՐԻՍԵՅԻՐԵ
 ՄԱՐ ՅԵԱԼ ԱՅԻ Ե Յ-ՇԱՕՈՒՆ-ՇՐԵՅԻՐԻՆ,
 Ե Յ-ԿՈՄԱՅԻՍԵ ՆՕ Ե Ն-ԵՕԼՄ ԵՆ
 ՆԵՅԻՅ ԾՅԱԾԱ; ԱԶՄ ԾՕ ՇՅՅԱՄԱՐ
 ԲԻՐ ՕԼԼԱՄԱՆԿԱ ԵՆ ԿՕՆ-ՔԵԱՇԿ
 ԼԵՕ, ԾԵ ՛Ն Յ-ՇԼԵՐԻ ՐԱՕՂԱԿԱ ԱԶՄ
 ՍԻՅՂԱԿԱ Ծ՛Ա ՍԻՆՅԵԱԾ ՍՅՅԱ ՄԱՐ
 ՅԵԱԼ ԱՅԻ Ե Ն-ՇԻՅՐԵ ԱԶՄ ԲՅՈՒ-
 ՔՅՂԱՄ՝ ԵՆ ՆԵՅԻՅ ԾՅԱԾԱ, յՈՆՈՐ
 ՅՕ ԵՐԵԱՇՆՈՇԱԾԻՐ Ե ՐԵԱՇ ՅՕ ՅՐԻՆ
 ԵՆ ՅԻՇ ՅԻՇ յԻՇ Ե ԵԱՐՆԵԱՐ ԼԵ ՇԱԻԾ-
 ՅԱԾԱՆ ՆԱ ՊՊԱՅԾՈՒՆԵ ՊՍԻՐԵ, ԱԶՄ
 ՅՕ Յ-ՇՍԻՔԱԾԻՐ Ե Մ-ԵԱՐԱՄԱՂ
 ԱԶՄ Ե Մ-ԵՐԵՇԱՄՆԱՐ ՔԵՐՆ Ծ՛Ա
 ԵԱՐԻ ՕՐ ԱՐ Յ-ԿՈՄԱՅԻ. ԱՄԵԱՐՅ ԵՆ
 ՄԵՅԾ ԲՅՍԻՅՈՒԿԱՆ ԻԱՐԻԱԿԱՅՐ Ե ԲԱ-
 ՐԱՄԱՐ ԱՅ ՇՍԻ ԻՄՐԻԾԵ ՕՐԱՅՆ,
 ՇԱԻԾ-ՅԱԾԱՆ ՆԱ ՊՊԱՅԾՈՒՆԵ Ե ՐՕ-
 ՇԱՅԾԱԾ ՔԱ ԾԵՐՆԵ ԱԶՄ ՔԱ ԾԵՕԻՅ,
 ԵՍ ԼԵՍՐ ԾՍԻՆ ՍԵՐԻՍ ԱԶՄ ԱՅՆԵ
 ՍՅՄԱԾ ՄՈՅԻ ԾԵ ՆԱ Խ-ՇԱՐՐՈՅ, ՆՂ
 ԾԵՂ ՐԻՆ ԱԶՄ ԵՂԻՅ, ԾՕ ՇՍԻՄԱՅԻ
 ԱՅՆ Օ ԵԱՍԼԵ ՇԱՅԿԱ, ԱՅԻ ԵՆ
 ԾԱՐԱ ԼԱ ԾԵ իՆ ՆԱ ՔԵՂԵՐԵ Ե Մ-
 ԵԼԻՅԱՆ 1849, ԱՅ ԱՐ Ն-ԾԵՐԵԵՐԱՅ-
 ՇՐԻՅ, ԵԱՐՐՈՅ ԵՆ ԾՈՒՄԱՅ ՄՈՅԻ,
 ԼԵՐԻՔԵԱՇԱ ՍԾԻՐԵԱԼԱՇԱ, յՈՆՈՐ
 ՅՕ Յ-ՇՍԻՔԱԾԻՐ ՐԱՐ Ե Ն-ԻՄՐԻԾԵ
 ԱՅ ՓԻԱ ՆԱ Ն-ՅՐԱՐԱ, ԱԶՄ ՅՕ Մ-
 ԵՅԻՔԱԾԻՐ ԵՕԼՄ ԾՍԻՆ ԵՆ ԲՅՍԻՅ-
 ԵՆ ԱՅԻ ԵՆ ԾՅԱՄՈՅԾ ԱԶՄ ԵՆ Յ-

vœux de l'Eglise, afin d'accroître l'honneur de la bienheureuse Vierge et de répandre un nouvel éclat sur ses prérogatives. Mais voulant y apporter toute maturité, Nous avons institué une Congrégation particulière, formée de Cardinaux de la sainte Eglise romaine, Nos vénérables frères, illustres par leur piété, leur sagesse et leur science des choses divines ; et Nous avons choisi, tant dans le Clergé séculier que dans le Clergé régulier, des hommes spécialement versés dans l'étude de la théologie, afin qu'ils examinassent avec le plus grand soin tout ce qui regarde l'Immaculée Conception de la Vierge, et Nous fissent connaître leur propre sentiment. En outre, bien que les demandes par lesquelles on Nous sollicitait de définir enfin l'Immaculée Conception Nous eussent instruit du sentiment d'un grand nombre d'Evêques, Nous avons adressé une Encyclique, datée de Gaète, 2 février 1849, à tous Nos vénérables frères les Evêques de tout le monde catholique, afin qu'après avoir adressé à Dieu leurs prières, ils Nous fissent connaître par écrit quelle était la dévotion et la piété de leurs fidèles envers la Conception Immaculée de la Mère de Dieu, et surtout quel était le propre sentiment des Evêques sur la définition à porter et leurs désirs à cet égard, de manière que Nous puissions rendre Notre juge-

wards the most holy Virgin Mary, Mother of God—to accomplish all that had been in contemplation by the Church to effect, to the end that the honour of the most Blessed Virgin Mary might be increased and her prerogatives might be seen conspicuous in a richer flood of light. Wishing, moreover, to apply the process best calculated to bring the subject in every way to maturity, we established a special congregation of our venerable brethren the Cardinals of the holy Roman Church, illustrious for their counsel and knowledge in divinity, and we have made choice of men, as well regular as secular, who were thoroughly trained in theological learning, that they might with the greatest care weigh well all these points which regard the Immaculate Conception of the Blessed Virgin Mary, and that they should most carefully weigh every view, and lay their special decision before us. And although, from the several petitions received entreating to define at length and at last the doctrine of the Immaculate Conception of the Virgin, the mind and feeling of very many of the bishops became thoroughly known to us, nevertheless, we sent an Encyclical letter, dated Gaeta, 2nd February, 1849, to all our venerable brethren the bishops of the Catholic world, that after pouring forth prayers to God

ut, adhibitis ad Deum precibus, nobis scripto etiam significarent, quæ esset suorum fidelium erga Immaculatam Deiparæ Conceptionem pietas, ac devotio, et quid ipsi præsertim Antitistes de hac ipsa definitione ferenda sentirent, quidve exoptarent, ut, quo fieri solemnius posset, supremum Nostrum iudicium proferremus.



NON mediocri certe solatio affecti fuimus ubi eorundem Venerabilium Fratrum ad Nos responsa venerunt. Nam iidem incredibili quadam jucunditate, lætitia, ac studio Nobis rescribentes non solum singularem suam, et proprii cujusque cleri, populi que fidelis erga Immaculatum beatissimæ Virginis Conceptum pietatem, mentemque denuo confirmarunt, verum etiam communi veluti voto a Nobis expostularunt, ut Immaculata ipsius Virginis Conceptio supremo Nostro iudicio et auctoritate definiretur. Nec minori certe interim gaudio perfusi sumus,

crabaçt bi a mearç na b-fjmeun a bi ruca anu onõru zle-zejn-aimuine Buime De; azur zo h-aiyyde cad e a m-baramajl fejn taob an rzeul rjn a focruçad azur barm azur bajl a bjonad aju;—no cad e buð mjan leo zo n-deanraide, ionhor zo m-bear-raide an n-ard-brejteamnar aju an nor a b' fearu a' r a b' fejn-taize le 'ru b' feoru a foillruçad do Crjortajd na crujne.

Ciunte, dearbta njon zann an lan polar a ljon an z-crojde 'nuaru tarne çuzajon na frea-znadj a çuradaru an derbrajere dyle, na h-Çarpoj uaca. Óru aiz rznjeb aju aju çuzajon le teann ulçajndj, luac-çajne azur caojn-çuman,—orread zur deacaju a çnejrtjnt,—nj fe amajn zur çru-çujçdar aju an çaojn-duçmaçt mór a moçujçdar fejn azur a z-cujd z-cléjn, azur na fjmeun a bi ruca aju lejç, a d-taob çajd-zejnaimuine na Naonj Mjajçdine Mjune, azur zur orçujladaru a n-jnçjny azur a n-ajçne aju dajny, açt 'nna çejny rjn, do çuradaru, mar m-bejdead, d' aon zuç amajn, jmjde azur aççujnyze orajny, zo roçmjçamajr le n-an n-ard-brejteamnar azur an n-ard-çejnar an çnejdean cojt-çejn, zur çabadj çan peaçad an Mjajçdean Mjune. Azur a z-cearç-lar an tmaç çejna, nj buð luç-dé an luac-çajne a ljon an n-anam 'nuaru çuradaru an derbrajere ójndejnce—Çarçd-najd na Naonj-Çazlajre Roimn-ajçe a crujnyçad 'ran co-dajl

ment suprême le plus solennellement possible.

Certes, Notre cœur n'a pas reçu une médiocre consolation lorsque les réponses de Nos vénérables frères Nous sont parvenues; car non-seulement dans ces réponses, toutes pleines d'une joie, d'une allégresse et d'un zèle admirable, ils Nous confirmaient leur propre sentiment et leur tendre dévotion, ainsi que ceux de leur Clergé et de leur peuple fidèle envers la Conception Immaculée de la bienheureuse Vierge; mais ils Nous demandaient, comme d'un vœu unanime, de définir par Notre jugement et autorité suprême l'Immaculée Conception de la Vierge. Notre joie n'a pas été moins grande lorsque Nos vénérables frères les Cardinaux de la sainte Eglise romaine, membres de la Congrégation particulière dont Nous avons parlé plus haut, et les théologiens consultants choisis par Nous, Nous ont demandé, avec le même empressement et la même

they would, even in writing, make known to us what the piety and devotion of their respective faithful flocks were towards the Immaculate Conception of the Mother of God, and what opinion, especially, the bishops themselves entertained regarding the dogmatic definition which was to be passed, or what they would graciously wish, on the occasion, so that we might publish in the most solemn manner at all possible our final supreme decision.

It is with no ordinary consolation we felt ourselves moved when the replies from our venerable brethren arrived. For, with an incredible degree of gladness, delight, and earnestness, they, in penning their replies, confirmed a-new not only their own singular devotion and settled sentiments, but those also of their respective clergy and of the faithful committed to their charge, towards the Immaculate Conception of the most blessed Virgin; and united, as if in the same object of petition, they of one accord earnestly entreated us, that the Immaculate Conception of the glorious Virgin should be pronounced, by our supreme decision and authority, a dogma of faith. Nor, surely, has our heart with less joy been filled the while, when our own venerable brethren the Cardinals of the holy Roman Church—members of the special

cum VV. FF. NN. S. R. E. Cardinales commemoratæ peculiaris Congregationis et prædicti Theologi Consultores a Nobis electi pari alacritate et studio post examen diligenter adhibitum hanc de Immaculata Deiparæ Conceptione definitionem a Nobis efflagitaverint.

POST hæc, illustribus Prædecessorum Nostrorum vestigiis inherentes, ac rite recteque procedere optantes indiximus et habuimus Consistorium, in quo Venerabiles Fratres Nostros Sanctæ Romanæ Ecclesiæ Cardinales alloquuti sumus, eosque summa animi Nostri consolatione audivimus a Nobis exposcere, ut dogmaticam de Immaculata Deiparæ Virginis Conceptione definitionem emittere vellemus.

ITAQUE plurimum in Domino confisi advenisse temporum opportunitatem pro Immaculata sanctissimæ Dei Genitricis Virginis

ud րբէրյալտա, օշոր հ-օլլայնա ծրածա էրև յա Կօմայրևե ծ' ար յրոնեաճ յօշա—ա յ-լմբիճե օշոր ա յ-աճՅարդե յար Կշարոյ լե քօոյ մօր օշոր անուլ ա Յ-Կրօյճե, 'ո էր Կարդուշաճ Կօյշյալաճ օշոր րշրնուշաճ քյօր, ճւճրաճճաճ ա ճեանաճ, —Յօ Յ-Կարդարմար Բալ օշոր Բան-րօԿուշաճ ար ան Յ-Կրօյճոյմ—Յար ՅաԲաճ Յան քեաճ յաօմ Պաճար ՊԵ.

'Նէր յա յեյճե րօ ա ճեանաճ օշոր ալ լեանայոյ Յօ ճուճ Լօրշ Լօրնաճ յա Բ-Բարայճ ա ճարճ յօմայոյ, օշոր Լան լե ճուլ Յաճ ոյճ ա ճրուշաճ մար յր Կօյր օշոր յր Կարդ, ճօ Յլաօյճարմար լե ճէրև օշոր ճօ ճրայոյարմար Կօ-րյաճեաճ, ոյ ճալ ճ' ար ոյճերԲարայճրե ճրոյճարԿա, Կարճոյալճ յա հ-Եաշլարբ Կաճօլկօյճե Կօմանայճե օշոր ճօ ճրաճճարմար լեճ ար, օշոր լե Լաճ-Յարմ մօր անամա ան յր ճօ ճալարմար յաճ ա ճար յմբիճե օրայոյ Յօ մ-Բուճ Կօլ կոյ ար մ-Բրեյճարմար Բարանճարմար, Բար-ուշճարարաճ—Յար ՅաԲաճ Յան քեաճ ան Պաշճեան Պարբե Պաճարմ ՊԵ,—ա քօլլրյաճ ճօ ճրօր-Կարճիճ յա Կրայոյե.

Ար ան աճԲար յր, ճա յրոյ Լան ճօ ճօճԿար Լարճր 'րան Կրշեարմար Յար ճարոյԿ ան Կ-ան օրբեարմար ան ար ճալ ան Բրեյճարմար Բարանճարմար րօ ա ճարմար—Յար ՅաԲաճ Յան քեաճ ան Պաշճեան Պարբե Պաճարմ ՊԵ. Կրբեարմ Է րօ ա ԿրաօԲ-րշաօրլաճ Յօ Յկոյ ա մ-Բրարարմարմ ան-Լարարճաճ ՊԵ

joie, après un mûr examen cette définition de la Conception Immaculée de la Mère de Dieu.

Après ces choses, suivant donc les traces illustres de Nos prédécesseurs, et désirant procéder régulièrement et selon les formes, Nous avons ordonné et tenu un consistoire, dans lequel, après avoir adressé une allocution à Nos vénérables frères les Cardinaux de la sainte Eglise romaine, Nous les avons entendus avec la plus grande consolation Nous demander de vouloir bien prononcer la définition dogmatique de l'Immaculée Conception de la Vierge Mère de Dieu.

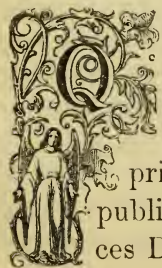
C'est pourquoi, plein de confiance et persuadé dans le Seigneur que le temps opportun est venu de définir l'Immaculée Conception de la très-sainte Mère de Dieu, la Vierge Marie, que la parole divine, la vénérable tradition, le sentiment constant de l'Eglise, l'unanime

congregation of which mention has just above been made—and with them the consulting theologians already spoken of, chosen by ourselves, demanded of us with the same earnest desire and the same zeal, after a full examen made with all diligence, the final settling the question of the Immaculate Conception of the Mother of God.

After this, we, adhering to the mode of proceeding adopted by our illustrious predecessors, and desiring to carry it out correctly and according to prescribed forms, ordered and have held a consistory. We addressed an allocution to our venerable brethren the Cardinals of the holy Roman Church, and we have, with the greatest possible satisfaction of soul, heard them implore that we might be pleased to promulgate the dogmatic definition concerning the Immaculate Conception of the Virgin Mother of God.

Accordingly, we have the fullest confidence in God that the time specially opportune has at length arrived for defining the Immaculate Conception of the most holy Mary, Mother of God. This the divine records, tradition worthy of all credit, the uniform sense and

Mariæ Conceptione definien-
da, quam divina eloquia, ve-
neranda traditio, perpetuus
Ecclesiæ sensus, singularis ca-
tholicorum Antistitum, ac fi-
delium conspiratio et insignia
Prædecessorum Nostorum
acta, constitutiones mirifice il-
lustrant atque declarant; re-
bus omnibus diligentissime
perpensis, et assiduis, fervi-
disque ad Deum precibus ef-
fusus, minime cunctandum No-
bis esse censuimus supremo
Nostro iudicio Immaculatam
ipsius Virginis Conceptionem
sancire, definire, atque ita pi-
entissimis catholici orbis desi-
deriis, Nostræque in ipsam
sanctissimam Virginem pietati
satisfacere, ac simul in Ipsa
Unigenitum Filium suum Do-
minum Nostrum Jesum Chris-
tum magis atque magis hono-
rificare, cum in Filium redun-
det quidquid honoris et laudis
in Matrem impenditur.



UARE postquam
nunquam inter-
misimus in humi-
litate et jejunio
privatas Nostras et
publicas Ecclesiæ pre-
ces Deo Patri per Fili-

féyn; a tá a z-comnyde zo
foyllérry or ar z-comayr a m-
buan-teazarz na z-clanta; azur
a tá le rázarl a rjor-clal na h-
Eazlarré:—cnepeam a dearb-
tar a z-ceylabari zan clread
eidy na h-Earroyz azur na rj-
neunta; a foyllrjzcar azur a
zarjrcar zo h-arid arj nór jon-
zantaç anj zñjorjarcab zlor-
marna azur a peaçtarb a rjnhadar
na Pararid a rjrd Romajon-ne,
arj Cataorj Naorj Peadarj, ajz
breaçnyzad arteaç le cnojde lan
de çuram arj zaç njd, azur ajz
curj ruar le téazarj, urjnyze
buan ajz Dia, jr j ro ar m-barj-
marj, naç çorj ðurjny rajlyze a
ðéanad ajz tabarjrc ar m-brej-
teamnarj uzdararajz zur zabad
zan Peaçad an Naom-Ojz, azur
an cnepeam céadna ro a peaç-
tužad azur a focnyžad; azur
lejrc an meodan ro, rarad jrcjve
a tabarjrc do catorjceaça na
crjnyne; rarad d' ar jdrjrdjrd
féyn do 'h naorj Mjajzdean;—azur
'nya çean rjv, ajz brjnad ar-
çém' orçj-re, ðñorj a h-aon Mjic
ar d-rjzearjna Jora Crjorc 'ra
an céadna a ardužad azur leaç-
nyžad njor mo zo mör, ó çarlj
zur rjor a rad, zo rjreçear arj
an mac çja arj bjç ðñorj no
altuzad a tuzrcar do 'h Mjaçarj.

D'a bnyz rjv le umlaçt azur
le rjoržad do çurjmarj ruar
ar n-jmpjde féyn, anj aonfeaçt
le jmpjde azur urjnyze na h-
Eazlarré zo lejrc, 'z a n-orjarl
do Dia an açarj rje a aon
mac, zo n-deonðaç rje ar n-
jrcjv a ðjryžad azur a veary-
tužad le bnyz beannaçtaç an

accord des Evêques catholiques et des fidèles, les actes mémorables de Nos prédécesseurs ainsi que leurs constitutions, ont mise dans une admirable lumière et si formellement déclarée ; après avoir mûrement pesé toutes choses, après avoir répandu devant Dieu d'assidues et de ferventes prières, Nous avons pensé qu'il ne fallait pas tarder davantage à décider et définir par Notre jugement suprême l'Immaculée Conception de la Vierge, à satisfaire ainsi les si pieux désirs du monde catholique et Notre propre piété envers la très-sainte Vierge, et en même temps à honorer de plus en plus en elle son Fils unique Notre-Seigneur Jésus-Christ, puisque toute l'honneur et tout la gloire qu'on rend à la Mère rejaillit sur le Fils.

En conséquence, après avoir offert sans relâche dans l'humilité et le jeûne Nos propres prières et les prières publiques de l'Eglise à Dieu le Père par son Fils, afin qu'il daignât, par la vertu de l'Esprit-saint, diriger et confirmer Notre esprit ; après avoir imploré

teaching of the Church, the singular accord of Catholic Bishops and the faithful, and the memorable acts of our own predecessors and their constitutions, show forth in a wonderful manner and make publicly known. After thoroughly weighing everything with the greatest diligence, and after pouring forth fervent prayers to God, we have come to the determination that there will not be any longer any hesitation on our part to sanction and define, by our supreme judgment, the Immaculate Conception of the glorious Virgin, and this to satisfy the pious desires of the Catholic world, and our own devotion towards the most holy Virgin ; and at the same time to contribute, in her person, to the greater honour of her glorious only-begotten Son, our Lord Jesus Christ. For to the Son's glory redounds whatever honour and praise is bestowed on the Mother.

Wherefore, after we poured forth, in all humility and with fasting, our own and the public prayers of the Church, without intermission, to God the Father through his Son, that he would be pleased to direct and to confirm our mind with the strength of the Holy Ghost ; and

um Ejus offerre, et Spiritus Sancti virtute mentem Nostram dirigere, et confirmare dignaretur, implorato universæ cœlestis Curiaë præsidio, et advocato cum gemitibus Paraclito Spiritu, eoque sic adspirante, ad honorem Sanctæ et Individuæ Trinitatis, ad decus et ornamentum Virginis Deiparæ, ad exaltationem Fidei catholicæ, et Christianæ Religionis augmentum, auctoritate Domini Nostri Jesu Christi, beatorum Apostolorum Petri et Pauli, ac Nostra declaramus pronunciamus et definimus, doctrinam, quæ tenet beatissimam Virginem Mariam in primo instanti suæ Conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis, ab omni originalis culpæ labe præservatam immunem, esse a Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam. Quapropter si qui secus ac a Nobis definitum est, quod Deus avertat, præsumpserint corde sentire, ii noverint, ac porro sciant, se

ՏրխօրայԹ Նաօրն : Փօ շարամար լարիժե ար շարիւր րա Բ-Քլայ-Շար չօ Կ-յօմլան արիժեաժ Կրն; ար լե օրնայլիլ իժօր ար չար չար շարիւրե ժօ չլաօրժամար ար ան ՏրխօրայԹ Նաօրն ան արիւրեժօրն. Մէր ան չարիժե ար ան լարիժե թօ Ե Ժեանաժ, ար Քաօր թարիւրիաժ ան ՏրխօրայԹ Նաօրն, ար ան օրնօրն րա ՏրխանօրԺե յաօրնՇա, ժօ-ժեալարիժե, ան չլօրիւր ար ան չլօրնաՇա րա Պարիժօրիւր Պարիւր ՊաՇար Փե, ան ար-րեյմե ան Շրեյրն Կաթօրիւրիժե, ար շար շար ան արիժեան Շրիօրաիւր Ե թշեժ չօ թօր-լեաՇան; րա արժարար, րա շեան թր, ար լե օրնաժ ար Ժ-Տիժարիւր Եօր Կրիօր ար րա յաօրն Արթօլ Քեաժար ար Քօլ, ար լար ան արժարար ար ան ար-ժեանար թարամար Քեյր, Քօլարիժար, ժարԺարար, ար ժարիւրիժար, չար շարօԲ-թաօր Փա ան ժեաժար թօ, ար ժ'ա Բարիժ թր, չար շար չօ չաժ ար թար-շարժար Ե շարիւրիւր չօ ժարիւրե չօ ժարիւրե ար չօ Բար-լարիւր, չար չար ան Նաօրն-Պարիժեան Պարիւր Ե թարիւրն-իւրօրն ժ'ա չարիւրիւր, չլե, չլան ար Քաօր օ չաժ ար թար ժե Քեաժար րա թրիւրիւր, թր չարա ար թար-ժիժե րօ թարժարաՇ շարաժ Փե, ար ան չար չար ար Քաժար ար թար թար յօր Կրիօր, թարիւրեժօրն ան շարիւր ժօրնա. Պար թր ժե, րա Բիժեան ժրեան ար Բիժ ան,— չար յար լարիժ Փա չօ ր-Բարիժեաժ— շօ ժաժա Ե թ թարիւրնօժաժ թար ան Ե շարիժե ժարիւր ժե Բարիւրիւր ժար Ե թօ, րօժ ժօ ժար-Բարար ար ժօ թարիւրիւր, չարիւրիւր, ար չար Բիժեաժ-շար յար յա չօ Բ-թարիւր օ ր-Ե ր-Բարիւրիւր թար Քեյր Քաօր ժար-Բարիւր Աարիւր-րե; — չար թարիւր թար լարիւր-Բարիւր ժօ

le secours de toute la cour céleste et invoqué avec gémissements l'Esprit consolateur, et ainsi, par sa divine inspiration, en l'honneur de la sainte et indivisible Trinité, pour la gloire et l'ornement de la Vierge Mère de Dieu, pour l'exaltation de la foi catholique et l'accroissement de la religion chrétienne : par l'autorité de Notre-Seigneur Jésus-Christ, des bienheureux apôtres Pierre et Paul, et de la Nôtre, Nous déclarons, Nous prononçons et définissons que la doctrine qui tient que la bienheureuse Vierge Marie, dans le premier instant de sa Conception, a été, par une grâce et un privilège spécial du Dieu tout-puissant, en vue des mérites de Jésus-Christ, sauveur du genre humain, préservée et exempte de toute tache du péché originel, est révélée de Dieu, et par conséquent qu'elle doit être crue fermement et inviolablement par tous les fidèles. C'est pourquoi, si quelqu'un avait la présomption, ce qu'à Dieu ne plaise, de penser contrairement à Notre définition, qu'il apprenne et qu'il sache que, condamné par son propre jugement, il aurait souffert naufrage dans la foi et cessé d'être dans l'unité de l'Eglise ; et que de plus il encourt par le fait même les peines de droit, s'il ose exprimer ce qu'il pense de vive voix ou par

after having implored the protecting favour of the whole court of heaven ; and having with sighs petitioned the Paraclete Spirit—and thus while under his inspiring influence—we, by the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and by that invested in us, do, to the honour of the holy and undivided Trinity, for the glory and adornment of the Virgin Mother of God, for the exaltation of the Catholic faith, and the advancement of the Christian religion, DECLARE, AND PRONOUNCE, AND DEFINE, that the doctrine which holds that the Blessed Virgin Mary, in the first instant of her Conception, has been, by a special grace and privilege of Almighty God, and in view of the merits of Jesus Christ, the Saviour of the human race, preserved and exempted from every stain of original sin, is revealed by God, and consequently is to be believed firmly and inviolably by all the faithful. Wherefore if any persons should have the presumption, which God forbid, of thinking in their hearts contrary to what has been in this respect defined by us, let them be made aware, and let them further know, that they are by their own decision condemned ; that they have suffered shipwreck of the faith, and have fallen away from the unity of the Church, and that moreover, by their own act itself, they subject them-

proprio iudicio condemnatos, naufragium circa fidem passos esse, et ab unitate Ecclesiæ defecisse, ac præterea facto ipso suo semet pœnis a jure statutis subijcere si quod corde sentiunt, verbo aut scripto, vel alio quovis externo modo significare ausi fuerint.



REPLETUM quidem est gaudio os Nostrum et lingua Nostra exultatione, atque humillimas maximasque Christo Jesu Domino Nostro agimus et semper agemus gratias, quod singulari suo beneficio Nobis licet immerentibus concesserit, hunc honorem atque hanc gloriam et laudem sanctissimæ suæ Matri offerre et discernere. Certissima vero spe et omni prorsus fiducia nitimur fore, ut ipsa beatissima Virgo, quæ tota pulcha et Immaculata venenosum crudelissimi serpentis caput contrivit, et salutem attulit mundo, quæque Prophetarum, Apostolorumque præconium, et honor Martyrum, omniumque Sanctorum lætitia et corona,

a Յ-ժեթմիմ, ԳՅՄ ՅՅ Ե-ԲԱԼԻԺ ԳԻԻ ՔԵԱՐՈՒՆ ԳՄԱՅՅ ԳՐ ՄԱՊԻԱՇ ԳՈՒՆԴԱ ՆԱ Կ-ԵԱԶԼԱՅԻԸ ; ԳՅՄՐ 'ՆՆԱ ՇԵԱՊՊ ՐԻՆ, ՅՅ Ե-ԲԱԼ ՐԻԱԺ ԳԻԻ ԳՆ Մ-ԲԱԼԼ ԳՅՄՐ ԳԻԻ ԳՆ Ե-ՔԵԱՇՏ, ՔԱՅԻ 'Ն Ե-ՔԻԱՆՍՐ ԳՅՄՐ ԴԱՅՈՒ-ՇԱՅՆ ԵՂԱ ՇԵԱ-ՔԱՅՅՇԵ ՔԵՒՐ ԵԼՅԵ ԳՅՄՐ ՇՈՒՊԵ, ՄԱ ՅՈՒԺՅՐ Գ Մ-ԵԱՐԱՄԱՅԼ ԵՆԵՅԶԱՇ Գ ՔՅԻԼԻՐԱՅԶԱԺ ՆՈ Գ ՆՈՇՏՅԶԱԺ Գ Յ-ՇԱՊՏԵ, ՆՈ Գ ՐԿՐՅՅՅՅՅՈՒՆ ՆՈ ԼԵ ՅԼԵՄ ԼԱԾՏԱ ԳԻԻ ԵՅՇ ԼԵ 'Ր Ե' ՔԵԻԺԻՐ Գ ԵԱՐԵԱՊԱԺ.

ԴԱՐ ՅՅ ԵՅՐՅՅՆ ԵՂԱ ԳՐ Մ-ԵՍԵԼ ԼՅՈՒՆԵԼ ԼԵ ԼԱՇ-ՅՂԱՐ ԳՅՄՐ ԳՐ Ե-ՇԵԱՅԶԱ ԼԵ ՍԼ-ՅՂԱՐԵԱՐ ; — ԳՅՄՐ ՅՅ Կ-ՍՈՒՄԱԼ Օ ՇՐՅՅԵ ԵՅՐԱՄԱՄԻԺ ՄՅԼԵ ԵՍԻԺԵԱՇԱՐ ԳՅՄՐ ԱԼՏՅԶԱԺ, ԳՅՄՐ ՅՅ ԵՍՈ ԳՅՄՐ ՅՅ ԵՐԱՇ ԵՇԱՐՔԱՄԱՄԻԺ ԵՍԻԺԵԱՇԱՐ ԵՍԱՊ ԳՅՄՐ ԱԼՏՅԶԱԺ ԵՂԱ Ե-ՇԻՅԵԱՐՄԱ ՅՅՐԱ ՇՐՅՅՐԵ, ՄԱՐ ԿԵԱԼԼ, ԳՐ Գ ՄՅՈՒ-ՇՐԵԱԼՏԱՐ, ՅՄՐ ԵՍՈՊԱՅ ՏԵ ԳՆ ԵՍԱԶԱՐ ՍԱՐԱԼ ՐՈ ԵՍՊՊ ՔԵՅՆ, ՅՅԺ ՆԱՐ Ե' ՔԻՍ ԐԻՆՆ, — ԳՆ ՕՆՅՐ ՄՅՐ ՐՈ ԳՆՆ ԳՈՆ-ՔԵԱՇՏ ԼԵ ՅԼՅՐ ԳՅՄՐ ԳՆԺ-ՔԵՒՄ Գ ՇՅՐ-ԵՅՐԵ ԳՅՄՐ Գ ԳՇՏՅԶԱԺ ԵՂԱ ԳՂԱՇԱՐ ԵԱՊՊԱՅՅԵ. ԵՐ Ե-ՔԵ ԳՆ ՆԱՅՈՒ-ՕԻՅ, ՍՐ-ՂԼԱՊՆ, ԳՅՄՐ ՅԼԵ, ՅԼՈՆ Գ ԵՐՐ ՇԵԱՊ ՊՅՆԵԱՇ ՆԱ ՔԵՐՏԵ ՔՐԱՇՇԱ ; — Ե-ՔԵ Գ ՇՅՅ ԳՅՅ ԳՆ ԵՍՈՒՄ ԵՍՐՆ ՐՈ, ՐԼԱՊՏԵ ; ԵՐ Ե ՇԱԼ ԳՅՄՐ ՇԼՍ ՆԱ Ե-ՔԱՅՅ ԳՅՄՐ ՆԱ Ն-ՂՐՏՈԼ ; ԵՐ ՕՆՅՐ ՆԱ ՄԱՐ-ՇՐԵԱՇ Ե ; ՅՂԱՐԵՍՇԱՐ ԳՅՄՐ ՅԼՅՐ ՆԱ ՆԱՅՈՒ ՅՅ ԼԵՐՍ ; ՇՍՄՅՐԵ ՇՐՏԵ, ՔՅՅՐ, ՆԱ ՄՍՅՐԵՊԵ ԵՂԱ ԳՐ ՔԱՆ ; ԵԱՊ ԵԱՇԱ ԵՐ ԵՐԼԵ Ե, ԳՅՄՐ ԵՐԺՐ-ՊԵԱԺԱՆՇՅՐ ԳՅՄՐ ԵԱՊ-ՇՐՆՏԱՅՅԵ ԳՆ-ՇՐԱՇՏԱՇ Ե ԵՐԺՐ Գ Կ-ԳՈՆ ԳՂԱՇ ԳՅՄՐ ԴԱՅՈՒՆ ԳՆ ԵՍՈՒՄ ՄՅՐ ; ԵՐ ՅԼՅՐ ԳՅՄՐ ՅԼՈՊԱՇՏ ԵՐ ՅԼՈՆՆԵ ՆԱ Կ-ԵԱԶԼԱՅԻԸ Ե ; ԳՆ ՇՍԼ-ԵԱՊԵ ԵՐ ԵԱՊՅՆԵ ԳՐ ԵՅՇ Ե ; ԵՍ ԵՍԱԼ ՐԻ ՔՅՅՐ ԳՅՄՐ ԵՍ ԼԵԱՅ ՔԻ ԳՐ ԼԱՐ ՅԱՇ ԵՐԻԱՇՏ Գ ԵՂ ՔԱՐ ԳՂԱՅՈՒՆ ; ԳՅՄՐ ՆԱ ՔՅՐԵՍՆ ԳՅՄՐ ՅԱՇ ՇՐՆԵ ՇՐՅՅՐԵԱ-

écrit, ou de toute autre manière extérieure que ce soit.

selves to the penalties imposed by the law, if they should either by word written or oral, or by any other external sign, attempt to give outward expression to the erroneous views they form in their hearts.

En vérité, Notre bouche est pleine de joie et Notre langue est dans l'allégresse ; et Nous rendons et Nous rendrons toujours les plus humbles et les plus profondes actions de grâces à Notre-Seigneur Jésus-Christ de ce que, par une faveur singulière, il Nous a accordé, malgré Notre indignité, d'offrir et de décerner cet honneur, cette gloire et cet hommage à sa très-sainte Mère. Nous avons la plus ferme espérance et la confiance la plus assurée que la Vierge bienheureuse qui, toute belle et toute immaculée, a écrasé la tête venimeuse du cruel serpent et apporté le salut au monde ; qui est la louange des prophètes et des apôtres, l'honneur des martyrs, la joie et la couronne de tous les saints, le refuge le plus assuré de tous ceux qui sont en péril, le secours le plus fidèle, la médiatrice la plus puissante auprès de son Fils unique pour la réconciliation du monde entier, la gloire la plus belle, l'ornement le plus éclatant, le plus solide appui de la sainte Eglise ; qui

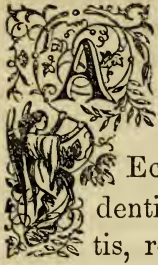
In truth, our mouth is overflowing with gladness and our tongue exults with joy, and we return, and shall ever return, the most humble and fervent thanks to our Lord Jesus Christ, because by a singular kindness he has granted to us, although so undeserving, to offer and to decree this honour and this glory and homage to His most blessed Mother. We trust with the firmest hope and most assured confidence that the most blessed Virgin herself, who, all beautiful and immaculate, has crushed the venomous head of the most cruel serpent and brought salvation to the world—who is the source of praise to prophets and apostles, the honour of martyrs, the joy and crown of all the saints, who is the safest refuge for all who are in peril, the most trusty aid, and with her only-begotten Son, the most powerful mediatrix and reconciler of the world, and the most distinguished glory and ornament of Holy Church, and its firmest support, who always destroyed all heresies,

quæque tutissimum cunctorum periclitantium per fugium, et fidissima auxiliatrix, ac totius terrarum orbis potentissima apud unigenitum Filium suum mediatrix, et conciliatrix, ac præclarissimum Ecclesiæ sanctæ decus et ornamentum, firmissimumque præsidium, cunctas semper interemit hæreses, et fideles populos, gentesque a maximis omnis generis calamitatibus eripuit, ac Nos ipsos a tot ingruentibus periculis liberavit; velit validissimo suo patrocínio efficere, ut sancta Mater Catholica Ecclesia cunctis anotis difficultatibus, cunctisque profligatis erroribus ubicumque gentium, ubicumque locorum quotidie magis vigeat, floreat, ac regnet a mari usque ad mare et a flumine usque ad terminos orbis terrarum, omnique pace, tranquillitate, ac libertate fruatur, ut rei veniam, ægri medelam, pusilli corde robur, afflicti consolationem, periclitantes adjutorium obtineant, et omnes errantes discussa mentis caligine ad veritatis ac justitiæ semitam redeant, ac fiat unum ovile, et unus pastor.

մայլ քաօլ 'ն շրնն ծօ թաբալ ըլ ծ չա՛ճ շօրտ շքսր, Օ չալար, աշսր չա՛ճ չաճ Բս՛ճ մեարթա; աշսր Տրոն-թնն ծօ թաօր Տլ Օ'ն յօղած օրև աշսր շսար և Բլ ալ շ տաղած օրայոն.— Պար ըն ծե, տա ծօճսր մօրս աշսրոն աշսր մսոյնն լալծրս շօ ն-ճեօղճարձ ըլ տրն և Կսրմրտ Կսրաճտաճ այ մես ըօ և ճեանած; Բսարձ և տաԲարտ ճ'ար Ռաօն Պատարն այ Եաշլարն այն չա՛ճ ծօճսր աշսր սրճօրձ ճեանտարն այն և Կաշարձ; այ քարսր ա'ր Բարսր ճլ օր Երօնն չա՛ճ մեարթալ Բրեսչա՛ճ; աշսր շօ մ-Բեյճեաճ ըլ այն չա՛ճ տրն աշսր այն չա՛ճ ար, չա՛ճ աօն լա, նյօր մօ նա ճեթև, քաօլ Բարլ, քաօլ Բլաճ աշսր Բրթեաճ, աշսր շօ մ-Բեյճեաճ ըլ և յսաշլաճ այն չա՛ճ ար ծ 'ն մսրսր թօրս շօ ծ-Ել այ մսրսր թար, աշսր ծ Բրսաճ նա Կ-ամայնե շօ ծ-Ել նա ն-յմեալ յր քարձե այն Երսրոնե նա տախան; աշսր շօ մ-Բեյճեաճ ըլ ալ ըլթ նա ըլճարնե աշսր այ Ե-քսանարն աշսր նա ըաօրթաճտա;—աշսր 'ննա ճեանն ըն, շօ Բ-քսրճեաճ այ ճրեան ճաօրթա, մարտեանար; այ Ե-աօր տրոն, ըլանտե; այ Ե-աօր լաշ-ճրօրճեաճ, մրթեաճ աշսր լալծրթեաճտ; այ Ե-աօր այ-թօշաճ, ըօլար;—այ Ե-աօր Ելրթեաճ, Եօնշնան; աշսր այ մսրսրտրն տա այն թեաճքան տաօԲ Երթօրն, շօ շ-Եաթ-քաճարն սաճա չա՛ճ ճարլևե աշսր մեարթալ յտրնե, աշսր շօ Բ-քլլքաճ ըլաճ այն այն ալ շ Եարան նա թրննե աշսր նա Եօրնե, աշսր շօ մ-Բեյճեաճ աօն մայրնաճ ամայն այն, աշսր աօն տրեսճարձ ամայն այն.

a détruit toutes les hérésies, arraché les peuples et les nations fidèles à toutes les plus grandes calamités, et Nous a Nous-même délivré de tant de périls menaçants, voudra bien faire en sorte, par sa protection toute-puissante, que la sainte mère l'Eglise catholique triomphe de toutes les difficultés, de toutes les erreurs, et soit de jour en jour plus forte, plus florissante chez toutes les nations et dans tous les lieux ; qu'elle règne d'une mer à l'autre et depuis les rives du fleuve jusqu'aux extrémités du monde ; qu'elle jouisse de toute paix, de toute tranquillité, de toute liberté, et qu'ainsi les coupables obtiennent leur pardon, les malades leur guérison, les faibles de cœur la force, les affligés la consolation, ceux qui sont en danger le secours ; que tous ceux qui sont dans l'erreur, délivrés des ténèbres qui couvrent leur esprit, rentrent dans le chemin de la vérité et de la justice, et qu'il n'y ait plus qu'un seul bercail et qu'un seul pasteur.

and rescued the faithful people and nations from the direst calamities of every kind, and snatched ourselves even out of so many perils rushing in upon us—will be pleased to effect, by her all-powerful protection, that our holy mother the Catholic Church may triumph over all difficulties, destroy all errors, and may day after day become stronger, more flourishing amid all nations and places, and may her rule flourish from sea to sea and from the river to the bounds of the earth ; and that she may enjoy all manner of peace, tranquillity, and liberty ; that the accused may obtain pardon ; the sick, health ; the weak, strength ; the afflicted, solace ; all who are in danger, help ; and all who are going astray, may throw off their darkness of mind, and return to the path of truth and justice ; and may there be only one sheepfold and one shepherd.



AUDIANT hæc
 Nostra verba
 omnes Nobis ca-
 rissimi Catholicæ
 Ecclesiæ filii, et ar-
 dentiori usque pieta-
 tis, religionis, et amo-
 ris studio pergant colere, in-
 vocare, exorare beatissimam
 Dei Genitricem Virginem
 Mariam sine labe originali
 conceptam, atque ad hanc
 dulcissimam misericordiæ et
 gratiæ Matrem in omnibus
 periculis, angustiis, necessita-
 tibus, rebusque dubiis ac
 trepidis cum omni fiducia con-
 fugiant. Nihil enim timendum
 nihilque desperandum Ipsa
 duce, Ipsa auspice, Ipsa pro-
 pitia, Ipsa protegente, quæ
 maternum sane in nos gerens
 animum, nostræque salutis ne-
 gotia tractans de universo hu-
 mano genere est sollicita, et
 cœli terræque Regina a Domi-
 no constituta, ac super omnes
 Angelorum choros Sancto-
 rumque ordines exaltata ad-
 stans a dextris Unigeniti Filii
 sui Domini Nostri Jesu Christi
 maternis suis precibus vali-
 dissime impetrat, et quod quæ-
 rit invenit, ac frustrari non
 potest.

Ելլեաճ ար Յ-ճաւ ծիլր նա Յ-
 Կուման նա Բրիաճրա րօ սարոյն—ճաւ
 նա Կ-Էաշլարե Կատօլիցիշե, ԿՅւր
 Լե րօնոյ ոյօր Էճաշարիշե Եւ ճաօն-
 Եւրիաճ, Կրիշեան, ԿՅւր Յրիճ
 Էլիճիլր ար Կճարճ սոյն Կ Ե-Բաւոյ-
 ճարեաճ, ԿՅւր ԿՅ Կսր րար
 Եճուրիշե ԿՅւր Երիճե ԿՅ Կ
 Նաօն Պարիճեան Պարիշե Պաճար
 Քե Կ Յըրիճ Յոյ Կար րեաճարճ
 նա րիւրիւր; ԿՅւր սոյն Յաճ սլե
 Յաճ, Յար, ԿՅւր Յըր-Եարճ, սոյն
 արիւրիւր նա Լեաբոյոմե ԿՅւր Լիւ
 Էլիճիլր Լոյ Եւ իսարիշիւ ԿՅ Պա-
 ճար րան, րարիւր րօ նա Էրօճարիւ
 ԿՅւր նա սշարա. Օր Եյ Ե-բսլ
 րսճ ար Ելճ ար ճօր Եսոյն Կ Ելճ
 Եաշլաճ րօ, Եյճ ար Ելճ ար ճօր
 Եսոյն Կ Ելճ սոյն Եաճօճար րօ,
 'նար Էա րիւր ար Ե-Էրօր; ար
 Ե-Էար րեւոյնար, ար Յ-Կարճ
 Էրօճարիւր, ԿՅւր ար րՅլաճ Կօ-
 արաճ. Էա արճ Եսոյն Կրիճե
 իաճարճա րիօր-Կումարաճ, ԿՅւր ԿՅ
 Յլաճճ օրճ րիւր Յոճարճ ար
 րլարիշե, Էա րի Լոյ Եւ ճարան
 Էաճ ար ճար Եաօնա Յօ Կ-Եր-
 Լոյ: ր Եար-իւճար ր ար րեան
 ԿՅւր ար Էարան ԿՅ Կ Էլճար-
 նա Ե րիւր, ԿՅւր արճարճե օր
 Կոյն Կօրիւր նա Ե-Արիշիճ Յօ Կ-
 սլե ԿՅւր օրճ նա Նաօն, Էա րի
 'նա րեարճ ար Եար-Լոյն Կ
 Պիւ Կօն-Յըրե ար Ե-Էլճարնա
 Երա Կրօր, ԿՅւր Լե Ե-Կ-Երիւր-
 Յըր Կսրաճաճ Էա րի Եարաճ
 Յըր Կօ Կ-Երեաճաճ; ճր Կաճ
 Եյճ րարարճար րի րաճար րի,
 ԿՅւր Եյ րիւր Լե Ե-Կ Յըր Կ
 Ելճ Յոյ Կօրաճ.

Que les enfants de l'Eglise catholique, Nos fils bien-aimés, entendent Nos paroles, et qu'animés chaque jour d'une piété, d'une vénération, d'un amour plus ardent, ils continuent d'honorer, d'invoquer, de prier la bienheureuse Mère de Dieu, la Vierge Marie, conçue sans la tache originelle; et que dans tous leurs périls, dans leurs angoisses, dans leurs nécessités, dans leurs doutes et dans leurs frayeurs, ils se réfugient avec une entière confiance auprès de cette très-douce Mère de miséricorde et de grâce. Car il ne faut jamais craindre, il ne faut jamais désespérer, sous la conduite, sous les auspices, sous le regard, sous la protection de Celle qui a pour nous un cœur de Mère, et qui, traitant elle-même l'affaire de notre salut, étend sa sollicitude sur tout le genre humain; qui, établie par le Seigneur Reine du ciel et de la terre, et élevée audessus de tous les chœurs des anges et de tous les ordres des saints, se tient à droite de son Fils unique, Notre-Seigneur Jésus-Christ, et intercédant auprès de lui avec toute la puissance des prières maternelles, trouve ce qu'elle cherche, et son intercession ne peut être sans effet.

Let all our dear children of the Catholic Church hear these words from us, and let them with increased zeal in the ways of piety, devotion, and love, continue to honour, invoke, and petition the most blessed Virgin Mary, Mother of God, conceived without sin; and in all dangers, difficulties, necessities, and in occasions of doubt and trial, let them with all confidence have recourse to this sweetest Mother of Mercy and Grace. For nothing is to be feared, nothing to be despaired of, when she leads the way, when she guides our course, when she is favourably disposed, when she stretches her protecting hand—she who bears the heart of a mother towards us; and in treating the business of our salvation, has a feeling of solicitude for the whole human race; she is constituted the queen even of heaven and of earth by our Lord, and she stands, exalted above all the choirs of angels and the ranks of saints, at the right hand of her only-begotten Son, our Lord Jesus Christ, and she with the entreaties of a mother most powerfully pleads our cause—she obtains, too, whatever she asks, and she cannot be disappointed.

DENIQUE ut ad
 universalis Ec-
 clesiae notitiam
 hæc Nostra de
 Immaculata Con-
 ceptione beatissimæ
 Virginis Mariæ defi-
 nitio deducatur, has Aposto-
 licas Nostras Litteras, ad
 perpetuam rei memoriam ex-
 tare volumus; mandantes ut
 harum transumptis, seu ex-
 emplis etiam impressis, manu
 alicujus Notarii publici sub-
 scriptis, et sigillo personæ in
 ecclesiastica dignitate consti-
 tutæ munitis, eadem prorsus
 fides ab omnibus adhibeatur,
 quæ ipsis præsentibus adhi-
 beretur, si forent exhibitæ,
 vel ostensæ.

NULLI ergo ho-
 minum liceat pa-
 ginam hanc Nos-
 træ declarationis,
 pronunciationis ac
 definitionis infringere,
 vel ei ausu temerario
 adversari et contraire. Si
 quis autem hoc attentare præ-
 sumpserit, indignationem, om-
 nipotentis Dei, ac beatorum
 Petri et Pauli Apostolorum
 ejus, se noverit incursum.

Բա յայնքէն ազար քա ծօղօշ,
 յոյնոր Յօ Ծ-յյօգրած այ Բրեյ-
 շօնար Բարայտարիլ թօ Ե Յիճ-
 նար, Յար ՅաԲած այ ՊայճԵԱՅ
 Պայրէ Յայ քեական, այն օճուր
 նա Կ-Եաշլայրէ Յօ Լէրի, իր քէ ար
 նայ Յօ Կ-Երճեաճ այ Լէրի
 Բրտօլաճ թօ արի Բար շնմ Բար-
 շնմնի Ե ԸնշԲարիլ քար արի այ
 յիճ ԸԵԱԴՆԱ; Եզար Բէյրմարճ օր-
 Եւճած Յօ Կ-Երճեաճ արի նա
 Ըօրիճ Եզար արի նա Կ-ԵարթմԼ-
 արիճ Ըճ-Բարլէ ԵՅ Ե Բ-Բարլ
 քօր Լարմ արմ քիր-քշրիճիյե
 քաղիճ, Եզար քեւլա նեաճ օրի-
 ճէրի, այն արճ-քէրմ քար Եաշ-
 Լար, —այ քար ԸԵԱԴՆԱ Երտշար
 Ծօ նա Լէրիմիճ թօ այ քրիճ քար-
 Բարարի Եզար քօլլրիճար յաԾ.

Պար իւյ ծե, յի Բ-Բարլ քե
 ԸԵԱԴՅճԵԱճ ԵՅ նեաճ արի Բիճ
 Ե Բարիտ Լէր այ Ծարլեօշ թօ այն
 Ե Բ-Բարլ քշրիճԵԱ Ըճճ քիօր,
 քօլլրիճԵ, ԾարիճԵԱ Եզար Ծիր-
 յիճԵ յարի-նե; յօ Լե Ծարի
 Յայ քէրմ Ե Ծար այն Ե Եճարճ,
 յօ Ե քաճ նաճ քիօր Ե. Պա ԸԱ
 Ծարի արի Բիճ Լե քաճարլ Ե ՅԼԸ-
 քաճ արի քէրմ Ե ԾԵԱԴԱԾ, ԲիճԾ
 քիօր ԵՅճ Յար շարլ քե քարիշ Ծօ
 այ Սիլե-շնիճԸԵԱՅ Եզար քարիշ
 նա Կ-Արթօլ Նաօրի քԵԱԴԱՅ Եզար
 Նաօրի քօլլ.

Enfin, pour que cette définition par Nous prononcée touchant l'Immaculée Conception de la bienheureuse Vierge Marie soit portée à la connaissance de l'Eglise universelle, Nous avons voulu la consigner dans nos présentes Lettres apostoliques, en perpétuelle mémoire de la chose, ordonnant que les copies qui seront faites desdites Lettres, ou même les exemplaires qui en seront imprimés, contresignés par un notaire public, et munis du sceau d'une personne constituée en dignité ecclésiastique, obtiennent foi auprès de tous, de la même manière absolument que feraient les présentes Lettres elles-mêmes, si elles étaient exhibées ou montrées.

Qu'il ne soit donc permis à qui que ce soit de détruire, ou d'attaquer, ou de contredire, par une audacieuse témérité, cet acte écrit de Notre déclaration, décision et définition. Que si quelqu'un avait la hardiesse de l'entreprendre, qu'il sache qu'il encourrait l'indignation du Dieu tout-puissant et des saints apôtres Pierre et Paul.

Finally, in order that this dogmatic decree, pronounced by us on the Immaculate Conception of the most blessed Virgin Mary, may be brought to the knowledge of the entire Church, we have expressed our wish that this Apostolic Letter be promulgated for the perpetual memory of the event, ordering that the very same credit which would be paid to the present Letter Apostolic if it were presented or shown, be by all parties paid to all transcripts or copies, even printed ones, that have attached to them the signature of a public notary, and have been guarded by the seal of a person in ecclesiastical authority.

No man, therefore, is at liberty to tamper with the text of our declaration, decision, and definition, or by any rash attempt to oppose or contradict it. If any one should presume to attempt any such thing, let him understand that he is going to incur the displeasure of Almighty God, and of the blessed Apostles Peter and Paul.

NATUM Romæ a-
 pud Sanctum Pe-
 trum Anno Incar-
 nationis Domini-
 cæ millesimo octin-
 gesimo quinquagesi-
 mo quarto, VI Idus De-
 cembris anno MDCCCLIV,
 Pontificatus Nostri anno
 nono.

PIUS PP. IX.

Տոյճն ԸՅ Կաթարս նա Բօրնե
 և Զ-Ըլլ Նաօրն Բեաճարս և մ-
 Բլաջան 'նէր յօղոճօղայճե ար
 Ծ-Տլջարնա մյլե օճտ Եւոճ ԳԶր
 Եղ Եաճարած-Եւոճ Գլլ Ծա-ճիճ-
 ճեաճ; Եղ Զ-օճտնած Լա Ծե մյ
 մեաճան Եղ Զերմե և մ-Բլաջան
 1854; 'րան նաօրնած Բլաջան Ծ'
 Գլլ նաօրն-ուաճարանաճտ.

PIUS PP. IX.

Donné à Rome, pres de la basilique de Saint-Pierre, l'année mil huit cent cinquante-quatrième de l'Incarnation de Notre-Seigneur, le sixième jour avant les Ides de décembre de l'an 1854, de Notre Pontificat le neuvième.

PIE PP. IX.

Given at Rome, in St. Peter's, the year after the birth our Lord One Thousand, Eight Hundred, and Fifty Four, the sixth of the Ides of December, the ninth year of our Pontificate.

PIUS PP. IX.

NOTE.

From the paragraph in page 80 of this copy of the Bull it is seen "that the very same credit which should be paid to the letter Apostolic of the Holy Father, if it were presented or shown, must be, by all parties, paid to all transcripts or copies, even printed ones, that have attached to them the signature of a public notary and have been guarded by a person in ecclesiastical authority." That the Irish version made by the writer should have that credit, it was presented to His Grace the Most Rev. John Mac Hale, Archbishop of Tuam, and Metropolitan of Connaught, who, after reading it over carefully for days, attached to the manuscript the following eulogistic and commendatory Appreciation. (See page 84).

APPROBATIO.

“ Hæc versio Bullæ INEFFABILIS in Celticam Hiberniæ linguam à Reverendo ULICO JOSEPHO BOURKE elaborata, sensum originalis penitus reddit, nec ei quædam venustas de-est et elegantia linguæ.

✠ JOANNES, ARCHIEPISCOPUS TUAMENSIS.

Die 2a Octobris, 1865.

[LOCUS SIGILLI.]

A SUCCESSOR OF ST. PATRICK

THUS DESCRIBES

THE GLORIOUS CEREMONY,

AT WHICH HE WAS PRESENT,

OF PRONOUNCING THE DOGMATIC DECREE WHICH DEFINES THE DOCTRINE OF THE IMMACULATE CONCEPTION.



THE following account of the ceremony of the definition, from the pen of the late lamented Primate, the Most Rev. Dr. Dixon, Archbishop of Armagh, cannot fail to be acceptable to our readers. This simple but natural and truthful narration accords better with the subject, and makes a more lasting impression, than the most striking flourishes of rhetoric could produce :

“ It is time now to give some details of the history of the progress of that work for which we were assembled in Rome. As I have observed before, his Holiness took care that each bishop, on his arrival in Rome, should be furnished with a copy of the answers which he had received from the bishops of the world, whom he had consulted by an Encyclical Letter, when he was in exile at Gaeta, on the question of defining the Immaculate Conception of the Most Blessed Virgin. Those letters, together with various dissertations on the question proposed to the bishops in the above-mentioned Encyclical, filled nine octavo volumes ; a tenth has been since added to them. The Holy Father justly supposed that a perusal of these volumes would be of great use in enabling the bishops then in Rome to prepare for the discussion of the matter on which they would be called to deliberate. About the 18th of November, each of the bishops received a printed copy of a brief Narration of what Pius IX. had done, up to that time, respecting the question of defining the dogma of the Immaculate Conception ; and also a rough draft of the Bull, which in certain particulars was to be submitted to their deliberation. Shortly after this time, the official notice was sent round informing the patriarchs, archbishops, and bishops present in the city, that they should meet on the Monday, the 20th of November, 1854, at nine o'clock in the forenoon, in the ducal hall of the Vatican palace, under the presidency of the Cardinal delegates of his Holiness, Brunelli, Caterini, and Santucci, for the business of which they were already aware, dressed in mantelletta over the rochet ; but that the prelates of the eastern rite should appear in the dress usual to them. The

Patriarchs, if any should be present, were to wear the mozzetta, and to sit in the first place, according to the dignity of their respective sees. The archbishops and bishops, in taking their seats, were to follow the order of the dates of their promotion; the archbishops, at the same time, all taking seats before the bishops. We may here observe that at Rome, now, no rank below that of a Patriarch entitles an archbishop to take his seat above any other archbishop, the date of whose promotion to the archiepiscopal office is more ancient than his own. We met, then, in that noble hall on Monday, Tuesday, Thursday, and Friday. The deliberations lasted between four and five hours each day. When the venerable assembly of prelates were seated, they presented a sight not easily to be forgotten. At the head of the great hall, sat the Cardinal delegates in their red dress. The bishops sat in six rows running lengthwise along the sides of the hall, three rows on each side of the Cardinals. The two front rows of seats were occupied by the archbishops; the Patriarch of Alexandria, the only one of that dignity present, occupying the first seat on the right of the Cardinal delegates. The bishops, who were in the proportion of about two to one as compared with the archbishops, occupied the other four rows of seats. The theologians who had assisted in preparing the bull sat at the foot of the hall on the first day; on the other days they sat near the Presidents, at the head of the hall, for the convenience of being better heard by all present. This meeting was not a council; and yet the Churches of the world were never, perhaps, so fully represented in Rome. In addition to the many bishops who came from other parts of the world, and from other sees, almost every one of the great capitals of Europe had its bishops there, Paris, Dublin, Florence, Vienna, Milan, Turin, Genoa, Munich; and reckoning the Cardinals who came to Rome for the occasion, but held their meetings for deliberation apart from us, there were also represented, London, Naples, Brussels, Lisbon, Madrid, Prague. When the bishops took their seats, according to the date of their promotion respectively, without regard to the sees which they occupied, the combinations which resulted everywhere through the hall presented a striking idea of the Catholicity of the Church. Thus, for example, I had on my right, during those deliberations, the Archbishop of Halifax in Nova Scotia; and on my left, the Archbishop of Naxos in the Grecian Archipelago. Ireland had its full share in the representation of the world there present; for, besides the six prelates who came from Ireland, there were four other Irishmen whose sees lay in other parts of the world—viz., the Archbishop of Halifax in Nova Scotia, and the Archbishop of Baltimore, the Archbishop of New York, and the Bishop of Pittsburg, in the United States of America. So that the Most Holy Virgin could count there, of the sons of Ireland, six archbishops and four bishops, all of whom had made a long, long journey to do her honour.

“ At those meetings, the question simply turned on the prefatory parts of the bull ; for the Chief Pontiff having before consulted all the bishops, by his Encyclical Letter from Gaeta, had already concluded, not only that the Immaculate Conception of Mary could be defined as a dogma of faith, but also that the time had now arrived for such definition. The prefatory parts of the bull, therefore, as I said, were alone submitted to the discussion of the bishops, who were to say whether those parts ought to be diffuse or concise, what they ought to state, and how they ought to be arranged ; or in other words, they were to say whether, as regards all these points, they approved of the draft of the bull which was now submitted to them. The object of the meeting was most clearly stated by Cardinal Brunelli, who, as senior delegate of his Holiness, acquitted himself of his high function in a manner worthy of his exalted character, and far above any praise which I could bestow on it. The bishops most freely expressed themselves on the matter submitted to them ; and when they spoke in favour of a change of any kind, in those prefatory parts of the draft of the bull which all held in their hands, then it devolved on the theologians, who had assisted in drawing up the bull, to reply to those observations ; that thus, if any change were to be made, it might be made after due examination of all that could be said *for* and *against*. Of course all the bishops did not speak ; for, had they done so, many days would have been required for our meeting. However, a great many bishops spoke, at least once—and many spoke often ; of which latter, the principal were, the Archbishop of Dublin, the Archbishop of Baltimore, the Bishop of Bruges, the Bishop of Pittsburg, the Archbishop of Vienna, the Archbishop of Munich, the Archbishop of Genoa, the Archbishop of Tuam, the Bishop of Southwark, the Bishop of Montauban, &c. The most delightful spirit of harmony pervaded the assembly from first to last ; and when, at the end of Friday’s sitting, Cardinal Brunelli was about to dissolve the assembly, he was moved even to tears by the strong and universal expression, on the part of the bishops, of attachment to the Holy See, and of love for its present Pontiff, and applause for the great act which he was soon to consummate.

“ After this, his Holiness signified his wish that bishops and all should pray for the benediction of heaven on the great work of the 8th of December, that so it might be the occasion of more abundant blessings to the world. That those prayers might be offered with greater fervour and greater effect, his Holiness ordered that the great relics of St. Peter’s, St. Mary Major’s, and the churches of Santa Croce in Gerusalemme and St. Peter’s ad Vincula, should be exposed to the veneration of the faithful on some altar of those churches respectively. The great relics of St. Peter’s are—a portion of the true cross, a portion of the lance, and the impression of the Sacred Face on the handkerchief of Veronica. The great relic of St. Mary Major’s is, the

crib which served as a cradle for the infant Redeemer. The great relic of the church of Santa Croce is, the large portion of the true cross preserved there. And the great relic of the church of St. Peter ad Vincula is, the chains by which the apostle was bound in Jerusalem and in Rome, and which, having miraculously united together, now form one chain. I had the happiness of being able to offer the Holy Sacrifice at the altar of the relics in St. Peter's, and afterwards in St. Mary Major's.

“ And now, with hopeful joy, all looked forward to the 8th of December. That was to be indeed a festive day for the people of Rome, who are greatly devoted to the Madonna. The Pope had ordered that the day preceding the festival should be kept a strict fast ; but on the day itself, although a Friday, meat was to be allowed. The grand illumination of the cupola of St. Peter's was to come off on that day, and every street in the city was preparing for an illumination of its own. The people, however, felt great anxiety lest the weather on the 8th might be unfavourable for this display. The rain had been almost incessant for days before, and on the 7th of December it rained in torrents during the entire day. I still felt assured that the rain would cease at the approach of a day on which so much glory was to be given to God—so much honour to Mary—and so much joy and gladness to angels and men. I could not admit the thought that on that day, when Rome, the mother and mistress of truth, was to perform an act which might almost excite the envy of the angels in heaven, the sun would not shine upon her, and give to her streets and people the festive appearance of great joy, instead of the gloomy aspect of a city in mourning, which she had worn for some days previous. And hence, on retiring to bed on the night of the 7th of December, it was rather an ardent desire which I felt for the coming of a fine day on the morrow than any anxiety about the matter. On account of this desire, I got up repeatedly during the night, to look at the appearance of the sky ; and when, about four o'clock in the morning, I saw that my hopeful anticipations for the great day were to be fully realised, it delights me now to remember with what joy and thankfulness I repeated the *Ave Maris Stella* (*Hail, Star of the Sea*).

“ Early in the morning, the cardinals and bishops offered up the holy sacrifice, that they might be ready to await, in the Sistine Chapel, the forming of the procession which, about nine o'clock, was to move forward to St. Peter's by the grand staircase. A little after nine o'clock the procession of cardinals and bishops began to move, chanting the Litany of the Saints ; and when it had entered St. Peter's, what an assemblage did that church, itself the wonder of the world, embrace within its vast limits ! The Pope borne in his chair of state, wearing the tiara ; the long line of the procession of cardinals and bishops, who, to the number of 200, walked two and two, wearing

their mitres ; the penitentiaries of St. Peter's who followed, wearing their chasubles ; the long files of soldiers who lined the procession ; the Swiss guard of his Holiness, in their quaint antique costumes ; the noble guard of his Holiness in their grandest uniform ; crowds of the clergy of the second order ; the members of the religious orders in their various habits ; strangers from other lands ; and, in fine, a vast portion of the Roman people. Never, perhaps, had St. Peter's witnessed such a number within its walls, and perhaps a thousand years will pass by before so large an assemblage shall be congregated there again. The Pope being seated, received the homage of the cardinals and bishops, and of the penitentiaries of St. Peter's, a long ceremony, by reason of the great number who were present. Then, after the chanting of terce, High Mass commenced ; and when the Pope, after reading the *Introit*, saying the *Kyrie*, and entoning the *Gloria in excelsis*, took his seat on the throne prepared for him, it was delightful to behold the rays of an unclouded sun greeting him through the lofty windows of St. Peter's. For, let it be ever remembered—and if I had only recorded this one fact, I should not have written this book in vain—that, although the rain fell in torrents for days before the 8th of December, and for days after it, yet, on the day itself, from the earliest dawn of morning until twelve o'clock at night, not one drop of rain fell in Rome. After the gospel had been sung in Latin and in Greek, his Holiness stood up at the throne, to perform one of the most solemn and important acts which a Chief Pontiff can ever be called upon to perform. Amidst the profound attention of the vast assembly present, he began to read, in a clear voice, the decree of the Immaculate Conception. Having read the prefatory parts, and arrived at the decree itself, his Holiness, who was ever remarkable for his tender devotion to the Holy Virgin, overpowered as if by the sense of the favour which God was conferring on him, in vouchsafing that he should be the instrument of rendering such an honour to this most beloved Mother, burst into tears. He went on to read with a faltering voice, which betrayed the deepest emotion, the word *declaramus*, but for some minutes could proceed no farther. The effect on the vast auditory may be more easily conceived than expressed. It may be safely said, there were but few present who were not profoundly moved, and many wept like children. The Pope, having recovered from his emotion, finished the reading of the decree, and almost immediately after, the booming of the cannon of Fort St. Angelo began to echo through the vast dome of St. Peter's, and the bells of the churches through Rome rang a merry peal. The great act was consummated.

“The High Mass being concluded in St. Peter's, all began to prepare for the festivity of the evening. And, in truth, it was a festive evening. The illumination of St. Peter's was grand, and it was delightful to witness what

the piety of individuals had done in illuminating the city. The piazza of St. Peter's was crowded with spectators, to witness the illumination of the dome, and the wonderful change of lights; and here a large military band was in attendance to add to the amusement. The streets were also crowded, for the weather was delightful.

“On that same evening, in one of the grand halls of the public buildings on the Capitol, one of the most distinguished of the academies of Rome—the Arcadian Academy—held a solemn meeting to celebrate the joyous event of the day. His Eminence Cardinal Wiseman presided. The large hall was crowded with a brilliant audience. The Cardinal, as president of the assembly, delivered the opening address, a most beautiful composition, in Italian. The applause from all parts of the room, which followed the conclusion of this address, was kept up for several minutes. Indeed I was never before present, in any assembly, at such an outburst of applause. Several speakers then, clerical and lay, ladies as well as gentlemen, addressed the assembly, some in prose and some in poetry; all—judging by the applause which they received—acquitting themselves admirably, as if inspired by their theme.

“On the next day, the 9th of December, about nine o'clock in the forenoon, a secret consistory was held, at which all the cardinals and bishops in Rome attended. Before entering the grand hall of the Vatican, in which the assembly was held, his Holiness sent by his Master of Ceremonies a present to each cardinal and bishop, consisting of—1. A gold medal in a handsome case; the medal having on one side an image of the Blessed Virgin, with the words *Honorificentia populi nostri* (“The honour of our people”—*Judith*, xv. 10); and on the other side, an inscription stating that it was struck on the 8th of December, in honour of Mary conceived without sin, by the order of Pius IX., from the first fruits of a present which had been made to him of Australian gold. 2. A beautiful print of the Blessed Virgin. 3. A beautifully printed list of the cardinals, with their titles and the order of their creation, and of the bishops, with their sees and order of promotion, who had been present at the definition of the Immaculate Conception. This list is subjoined to this volume, with the names of places, &c., in their English form. His Holiness having entered the hall, read for those present, in his fine, clear voice, that beautiful allocution which was soon after published. At the conclusion of it, Cardinal de Bonald, Archbishop of Lyons, rose, and on the part of all the prelates who had come to Rome, thanked his Holiness for the kindness and hospitality with which he had treated them—a kindness of which they should ever preserve a most grateful remembrance. In truth, the Cardinal could not have used language too strong to express the grateful and affectionate feeling of all present for Pius IX. When the Cardinal had done, the Pope made a few observations, *viva voce*, declaring the happiness which it gave him

to see them assembled in Rome in such numbers on this grand occasion. Then the aged Cardinal Archbishop of Capua, a most venerable and holy man, rose, and asked for all the bishops the privilege of granting a plenary indulgence to their flocks after their return from Rome. But it was with difficulty that he could be understood; for, as if overpowered by the goodness of Pius IX., he wept like a child in making the request. And here we may observe how this meeting has tended to draw the hearts of the world closer to Pius IX. There was not a cardinal or bishop in Rome who did not leave the city with feelings akin to those of the good Archbishop of Capua. They all felt, more fully than ever in their lives before, the force of the words of St. Paul, *Nam pro bono forsam quis audeat mori* ("Yet perhaps for a good man some one would die"—*Rom. v. 7*). For it would be no exaggeration to say that they all went home determined to die, if necessary, for the good, benevolent Pius IX. The Pope having assented to the request of the Archbishop of Capua, and recited the prayer usual at the conclusion of such assemblies, retired from the hall.

"On the day following, a ceremony was to take place which, in the interest that it excited was second only to the great event which had brought the prelates to Rome; this was the solemn consecration of St. Paul's church outside the walls, which had now risen from its ashes more beautiful than before. To render the ceremony of its consecration more imposing, the Pontiff would avail himself of an occasion when so many prelates were assembled in the Eternal City. On Sunday, then, the 10th of December, the Pope proceeded to the church at an early hour, amidst a vast concourse of people. The cardinals and bishops had preceded his Holiness; and about half-past eight o'clock in the morning the grand ceremony commenced, and occupied all the rest of the forenoon. The following cardinals performed a part of the ceremony of the consecration, relieving his Holiness of a portion of the burthen:—Cardinal De Carvalho, Patriarch of Lisbon; Cardinal Falconieri Mellini, Archbishop of Ravenna; Cardinal Schwarzenberg, Archbishop of Prague; Cardinal Wiseman, Archbishop of Westminster; Cardinal Gousset, Archbishop of Rheims; Cardinal Scitowski, Primate of Hungary; and Cardinal Bonnel y Orbé, Archbishop of Toledo. The ceremony having concluded about noon, a Low Mass was then celebrated by Cardinal Sixtus Riario Sforza, Archbishop of Naples. It was stated in Rome, I know not on what authority, that the names of all the cardinals and bishops who were present at the ceremony were to be inscribed in the church, *ad perpetuam rei memoriam*.

"On the day after the consecration of St. Paul's—that is, on the 11th of December—there was a grand meeting of the Academy of the Immaculate Conception in the church of the *Santi Apostoli* in the Corso, to commemorate the great definition. The church was splendidly illuminated with many

hundreds of wax lights. A large number of singers and musical performers of the first celebrity in Rome attended, and executed a splendid piece, composed and set to music for the occasion by some of the great masters. Several beautiful compositions were delivered in prose and poetry, and in various languages, among which our ancient vernacular was heard—the illustrious Archbishop of Tuam having delivered in Irish and in English a poem of considerable length, composed by His Grace for the occasion. The assembly in the church was most numerous—in fact, the sacred building, although very spacious, was inconveniently crowded. It was said that his Holiness would have attended, but for the melancholy occurrence of the death of his sacristan.

“ Another of these delightful academies came off some days after, in the great hall of the Roman seminary, or Apollinari College. The students of the seminary, and the students of the new college of Pius IX., the *Collegium Pium*, combined to get up this display, which was most creditable to these young men, of whom we must say that an assembly of youth of more becoming appearance never met together in Rome; their mild and modest looks reflected the innocence and purity of their lives. Their beautiful compositions in prose and poetry, and their exquisite delivery, were applauded to the echo by a very select and numerous auditory. The little seminary of St. Peter's at the Vatican, as well as the English and Irish colleges, and no doubt others also, had their academies, all to celebrate the glory of their dear Mother. And it would, indeed, be a tedious thing to relate in how many ways Rome testified its delight on this great occasion. In this grand exhibition of joy, each community in Rome, religious and ecclesiastical, and every church would have its share. A triduum, or three days' devotion, was celebrated in each church, on which occasion the church was beautifully decorated; and amidst a perfect blaze of wax lights, the holy mysteries were each day celebrated; and in all the larger churches sermons were preached, and crowds of the faithful thronged their precincts.”

Lines

WRITTEN AT ROME, IN DECEMBER, 1854, ON THE OCCASION OF THE DOGMATIC
PROMULGATION OF THE DOCTRINE OF THE
IMMACULATE CONCEPTION OF THE BLESSED VIRGIN,

BY
HIS GRACE JOHN MAC HALE,
ARCHBISHOP OF TUAM.

Փայ և բլրեաճ 'րա Րօյն նյ-մեաճայն ան շերմե, 1854, և Կոյ
 տազար ձարձ-ջերեանայրե նա Պալձօնե Բեանայձե և շրաօճ-
 ըշաօլաճ Յօ Կ-ձարարաճ, և Տաձայ Պրօ-Եարրօ Շրաթա.

I.

Յօ օլե'րեաճ օ նաօն Կոյր-բայլ,
 Այր ար Լար, Լար բյօրտա տաոյ,
 "Քալե նա Պարա" 'րեար ձաճ ըշայլ',
 'Յար անձայձ' ն արեճեան արա ան;
 Ոյ ճալ Բեյե բօրտաճ շօճ 'ր տա բշուլ
 Ու Կ-օլձ' Յայ բեաճան ան ձաճ Բեւլ.

II.

Ոյ ճալ ճօ շարրիձ Երեան Բոյ,
 Այր բլլեօձ արօճա, Բեյե բաօլ ըշաճ,
 Յօ ն-ճեանբաճ արօլտա ճաճար 'ր Կոյ,
 Ար Յ-արօյճե Լայ և արա 'ր արաճ :
 Օյր բայլայրեան Րօյն նա Շրօն Բայճե
 Յաճ ար, Յայ ճալայձաճ Յաճ ոյ արիճ.

III.

Շրիճ արտա, բայլայրիճ Լար ան Բեւլ,
 Տարար Լօնայն Շրիճ ձաճ տրա,
 Բօլբայրեար ար Բ-բայլիճ Շրիճ ան Բեւլ
 Պար ան արայն, բարայրեար Լա,
 Բայն-ճարար, բարար Շրիճ ան արօ,
 Լե'ր Բրեաճայր բայրիճ, Լար բյօր-Բեօ.

IV.

Շօձար բար Յօ Կ-արճ Բար նշաճ,
 'Յար բայրիճ 'րաճ օ արօյճե Բար ն-ճան,
 Յար Բիճեաճ Բար Յ-արբար արար բարճ,
 Լա արայն արօլտա Բոյն, Լայ,
 Շարար ար Բար նա ճ-արթե արայն,
 Բայր բար-արարտա Բեանայրձե, Բոյ.

V.

Բարտա 'նիձ, արար օ Շրա,
 Ու արար 'ր արաճ տալար 'ր արան,
 'Տ արիճ արայն ար բլոճ բաօլ արար 'ր ըշաճ
 Պար ձայլ ճօ ձլօն նա բարճ, Յօ Լանի :
 Ուար ճօ շար բոլար Պար ճ 'ա Յ-արօյճե,
 'Տբայր Լար նա ճայր, օր արայն և բլիճ.

LINES written at Rome, in December, 1854, on the occasion of the dogmatic promulgation of the doctrine of the IMMACULATE CONCEPTION of the BLESSED VIRGIN, by His Grace JOHN MACHALE, Archbishop of Tuam.

I.

A pilgrim from the sainted isle,
 On which, amidst the darkest storm,
 The "Ocean's Star" ne'er ceased to smile,
 And guard its ancient faith from harm ;
 'Twould ill become no voice to raise,
 To sound the sinless Virgin's praise.

II.

Nor need our harp be here unstrung
 On willows hanging, from sad fears
 That, should it breathe our native tongue,
 Its tones should melt us into tears.
 On Tiber's banks no tongue is strange,
 Rome's faith and tongue embrace earth's range.

III.

Let's hail, through distant time, the star,
 Whose feeble, yet auspicious ray,
 Announced our recent feast afar,
 Like morning kindling into day ;
 Of which the heaven-taught seers of old
 Have in prophetic glimpses told.

IV.

Let each one raise his choral voice,
 Gushing from the heart's deep well,
 And whilst in concord we rejoice,
 Let that concord be the swell
 Of mingling streams, that bear along
 The precious faith of sacred song.

V.

That sacred song, whose spring we trace
 Back to the dawning of the world,
 When, ere the parents of our race
 Were from their blissful Eden hurled,
 Th' Almighty Father cheer'd the gloom,
 Which sin cast o'er their future doom.

VI.

Ó bhoibh na heulta doimhne, dub,
 'Cuir ari breicé-ríor ari Briaáar, r3áé,
 D' follaíu3 'mac 3o triócaíneac, 3ué,
 A breicé ó mhaol, ari am, le fáé
 3o n3abfáó ari a naímao teany,
 Buaió, 'r 3o m-briúead fór a céany.

VII.

Saímaí ari tuim do éonairc Mhaoir,
 Tríá hí pobal Eabha eíom,
 Fáoi 'y éuú3 3eui, a d' fá3aíó baoir
 Aí drioó-rí3 teanyta oíéu, eíom.
 D' fáy ari tom 3ay doéu3ad o'y teaf,
 Cí nac n'deaáaíó ari laíari af.

VIII.

Ay má3 faoi fáil, 3ac am 'r 3ac tríá
 3ay ari beicé canu3ad beul no 3ué,
 Na ríóra aonmaí' uil' faoi blaé,
 'S faoi 3lara duíta ruaf 3ac ríuúé:
 Saímaí íad ío na h-Oí3e faoirí',
 Nac maíó a maíó, le peacaó daoir.

IX.

Ó'y am tá ariá '3-ceíu, le líu
 Caémeim 3lórimaí maáari Dé
 Beicé '3-cíll n'Épeir' '3 a 3abaí 3o bíu,
 Ní 'ri cluúead aoiúbeaf ceoil maí é,
 Ó éloí3 éíll Péadaíu teacé do hí,
 S 3o flaiéaf to3baí ruaf 3ac eíoióe.

X.

Oí3e! a d' éaiúe veacé de drioú3
 Na n-aiú3eal 'nuaf ó Míá na flua3,
 Fuazmaó tuíúite' faoi do bhoibh,
 D'a mác aon-3eíute fór éo luacé
 '3ur beaíúá toí: ír éari na ma,
 Do hí tu beanyu3éte ari 3ac tríá.

XI.

'N uari beídeaf ari laéte caíte, fáu,
 N-deir ari n-aiúeíu éíuó ari t-rlí3e
 '3ur bealaí3e buaíéa, treafna 3leam
 Na n-deon; rá3é duíu, a Mhácaíu, r3íé,—
 Aí uéc do Míe,—ó 3ad a'r baó3al,
 '3ur flaiéaf De, le fao3al na fao3al,

VI.

From out the darkness of the shroud
 Which veil'd the Word's eternal birth,
 Came forth a voice that pierc'd the cloud,
 Shadowing his descent on earth,
 Of woman born, doom'd to tread
 And crush the wily serpent's head.

VII.

The bush that fixed the prophet's gaze,
 When in Egypt Israel groan'd,
 Remained intact amid the blaze,
 Nor its fierceness felt or own'd.
 Bright types of her, whose spotless soul
 Had never known the fiend's control.

VIII.

The garden closed, the secret bowers,
 Impervious all to mortal eye,
 The fountain sealed, the lonely flowers
 Of richest fragrance, fairest dye—
 All but emblems, yet how faint!
 Of her whom sin could never taint.

IX.

Since th' Ephesian trumpets roll'd
 God's mother's glories through each clime,
 No bells from church's roof e'er toll'd,
 To waft o'er earth a sweeter chime,
 Than that to hear on this day given,
 Lifting up the soul to heaven.

X.

Hail thou, to whom God's angel bright
 Brought down the tidings from the skies,
 That, full of grace and heavenly light,
 Thou wert all lovely in his eyes!
 Hail thou, of all God made, the best!
 His virgin mother, ever bless'd.

XI.

When in this darksome vale of tears
 Our weary pilgrim days are run;
 When death's approach awakes our fears,
 Do thou, sweet Virgin, with thy Son,
 Plead and show forth thy gracious power,
 And light our passage at that hour.

THE CARDINALS OF THE HOLY ROMAN CHURCH,
Patriarchs, Archbishops, and Bishops,

WHO WERE IN THE VATICAN BASILICA AT THE SOLEMN MASS OF THE 8TH OF
DECEMBER, 1854,

WHEN THE SUPREME PONTIFF, PIUS IX.,

PRONOUNCED THE DOGMATIC DEFINITION OF THE IMMACULATE CONCEPTION OF
THE VIRGIN MARY, MOTHER OF GOD.

The order of dignity amongst the prelates assembled on this solemn occasion was regulated, as is the rule, by priority of consecration, or, in case of Archbishops, of their translation to the Metropolitan See.

THE MOST EMINENT AND MOST REVEREND LORDS CARDINALS.

OF THE ORDER OF BISHOPS.

Vincent Macchi, Dean of the Sacred College, Bishop of Ostia and Velletri.
Marius Mattei, Bishop of Porto and S. Rufina.
Constantine Patrizi, Bishop of Albano.
Aloysius Amat, Bishop of Palestrina.
Gabriel Ferretti, Bishop of Sabina.
Anthony Mary Cagiano de Azevedo, Bishop of Frascati.

OF THE ORDER OF PRIESTS.

James Philip Fransoni, of the Title of S. Mary *in Aracoeli*.
Benedict Barberini, of the Title of S. Mary *Transtiberim*.
Hugh Peter Spinola, of the Title of SS. Sylvester and Martin *ad Montes*.
Adrian Fieschi, of the Title of S. Mary *de Victoria*.
Ambrose Bianchi, of the Title of SS. Andrew and Gregory *in Monte Caelio*.
Gabriel Della Genga Sermattei, of the Title of S. Jerome *Illyricorum*.
Clarissimus Falconieri Mellini, of the Title of S. Marcellus, Archbishop of Ravenna.
Anthony Tosti, of the Title of S. Peter *in Janiculo*.
Philip de Angelis, of the Title of S. Bernard *ad Thermas*, Archbishop of Fermo.
Engelbert Sterckx, of the Title of S. Bartholomew *in Insula*, Archbishop of Mechlin.
Jaspar Bernard Piannetti, of the Title of S. Xystus, Bishop of Viterbo.
Aloysius Vannicelli Casoni, of the Title of S. Praxedes, Archbishop of Ferrara.
Lewis Altieri, of the Title of S. Mary *in Porticu*.
Lewis James Maurice De Bonald, of the Title of the Most Holy Trinity *in Monte Pincio*, Archbishop of Lyons.
Frederick Joseph Schwarzenberg, of the Title of S. Augustine, Archbishop of Prague.

- Cosimus Corsi, of the Title of SS. John and Paul, Archbishop of Pisa.
 Fabius Mary Asquini, of the Title of S. Stephen *in Monte Celio*.
 Nicholas Clarelli Parracciani, of the Title of S. Peter *ad Vincula*.
 Dominick Caraffa de Traetto, of the Title of S. Mary *Angolorum*, Archbishop
 of Benevento.
 James Piccolomini, of the Title of S. Mark.
 William Henry de Carvalho, Patriarch of Lisbon.
 Xystus Riario Sforza, of the Title of S. Sabina, Archbishop of Naples.
 Cajetan Baluffi, of the Title of SS. Peter and Marcellinus, Bishop of Imola.
 John Joseph Bonnel-y-Orbe, Archbishop of Toledo.
 James Mary Adrian Caesarius Mathieu, of the Title of S. Sylvester *in Capite*,
 Archbishop of Besançon.
 Thomas Gousset, of the Title of S. Callistus, Archbishop of Rheims.
 Nicholas Wiseman, of the Title of S. Pudentiana, Archbishop of Westminster.
 Joseph Cosenza, of the Title of S. Mary *in Transpontina*, Archbishop of
 Capua.
 Joseph Pecci, of the Title of S. Balbina, Bishop of Gubbio.
 Dominick Lucciardi, of the Title of S. Clement, Bishop of Sinigaglia.
 Jerome D'Andrea, of the Title of S. Agnes *extra muros*.
 Charles Aloysius Morichini, of the Title of S. Onuphrius, Bishop of Jesi.
 John Brunelli, of the Title of S. Cecilia *Transtiberim*.
 John Scitowski, of the Title of the Most Holy Cross *in Hierusalem*, Archbishop
 of Strigonia.
 Justus Recanati, of the Title of SS. XII. Apostles.
 Joachim Pecci, of the Title of S. Chrysogonus, Bishop of Perugia.

OF THE ORDER OF DEACONS.

- Thomas Riario Sforza, of S. Mary *in Via lata*.
 Lewis Gazzoli, of S. Eustachius.
 Joseph Ugolini, of S. Adrian *ad Forum Romanum*.
 John Serafini, of S. Mary *in Cosmedin*.
 Peter Marini, of S. Nicholas *in Carcere*.
 Joseph Bofondi, of S. Cæsareus.
 James Antonelli, of S. Agatha *ad Suburan*.
 Robert Roberti, of S. Mary *in Domnica*.
 Dominick Savelli, of S. Mary *in Aquiro*.
 Prosper Caterini, of S. Mary *de Scala*.
 Vincent Santucci, of S. Mary *ad Martyres*.

ARCHBISHOPS.

- Mary Aloysius Cardelli, *Acrida*, 26th December, 1828.
 Ferdinand Minucci, *Florence*, 28th January, 1829.
 Aloysius Fransoni, *Turin*, 24th February, 1832.
 Joseph Mary Vespignani, *formerly Tiana, now Bishop of Orvieto*, 23rd
 June, 1834.
 John MacHale, *Tuam*, 8th August, 1834.
 Stephen Missir, *Irenopolis*, 12th March, 1837.
 Lewis of S. Teresa Martini, *Cyrra*, 1st June, 1839.
 Francis Pichi, *Eliopolis*, 17th December, 1840.

- John Polding, *Sydney*, 15th February, 1842.
 Emmanuel Marongiu, *Cagliari*, 23rd May, 1842.
 Francis Cometti, *Nicomedia*, 22nd January, 1844.
 Anthony Mary Benedict Antonucci, *formerly Tarsus, now Bishop of Ancona*, 25th July, 1844.
 Francis Gentilini, *Tiana*, 20th January, 1845.
 Leo Przytowski, *Gnesen and Posen*, 20th January, 1845.
 Michael Manzo, *Chieti*, 21st April, 1845.
 Alexander Maciotti, *Colossa*, 22nd September, 1845.
 Alexander of Sanmarzano Asinari, *Ephesus*, 19th January, 1846.
 Alexander Angeloni, *Urbino*, 16th April, 1846.
 Charles Reisach, *Munich*, 2nd October, 1846.
 Bartholomew Romilli, *Milan*, 14th January, 1847.
 Felicissimus Salvini, *Camerino*, 12th April, 1847.
 Peter Mary Joseph Darcimoles, *Aix*, 12th April, 1847.
 Edward Hurmuz, *Sirace*, 13th September, 1847.
 Andrew Charvaz, *Genoa*, 3rd July, 1848.
 Mary Dominick Augustus Sibour, *Paris*, 11th September, 1848.
 Joseph Mary Matthias Debelay, *Avignon*, 11th December, 1848.
 Julius Arrigoni, *Lucca*, 5th November, 1849.
 Paul Cullen, *Dublin*, 8th January, 1850.
 John Hughes, *New York*, 19th July, 1850.
 Anthony Blanc, *New Orleans*, 19th July, 1850.
 Anthony Ligi-Bussi, *Iconium*, 17th February, 1851.
 Stephen Scerra, *Ancyra*, 10th April, 1851.
 Francis Kenrick, *Baltimore*, 29th August, 1851.
 Michael Garcia, *Compostella*, 5th September, 1851.
 Cajetan Bedini, *Thebes*, 15th March, 1852.
 William Walsh, *Halifax*, 4th May, 1852.
 Joseph Dixon, *Armagh*, 4th October, 1852.
 Francis Cuculla, *Naxos*, 14th January, 1853.
 John Zuiysen, *Utrecht*, 4th March, 1853.
 John Baptist Arnaldi, *Spoleto*, 7th March, 1853.
 Joseph Otmar Rauscher, *Vienna*, 27th June, 1853.
 Vincent Tagliatela, *Manfredonia*, 23rd June, 1854.

BISHOPS.

- Nicholas Mary Laudisio, *Policastro*, 4th June, 1819.
 John Benedict Folicaldi, *Faenza*, 2nd July, 1832.
 Francis Barzellotti, *Soana and Pitigliano*, 2nd July, 1832.
 Eugene Mazenod, *Marseilles*, 14th October, 1832.
 John Briggs, *Beverley*, 22nd January, 1833.
 John Baptist Bouvier, *Le Mans*, 20th January, 1834.
 Peter Chrysologus Basetti, *Borgo S. Donnino*, 19th November, 1834.
 William Aretini Sillani, *formerly Terracina*, 6th April, 1835.
 Gaspar Joseph Labis, *Tournay*, 6th April, 1835.
 Nicholas Joseph Dehessele, *Namur*, 1st February, 1836.
 Ignatius Bourget, *Montreal*, 10th March, 1837.
 Francis Bruni, *Ugento*, 19th March, 1837.
 Cajetan Benaglia, *Lodi*, 2nd October, 1837.

- Joseph Mary Castellani, *Porphyrus*, 8th July, 1839.
 Peter Raffaeli, *Reggio of Modena*, 23rd December, 1839.
 Lewis Besi, *Canope*, 10th June, 1840.
 William Wareing, *Northampton*, 11th March, 1840.
 Joseph Brown, *Newport*, 11th July, 1840.
 Peter Mary Chatrousse, *Valence*, 13th July, 1840.
 George Anthony Stahl, *Wurtzburg*, 13th July, 1840.
 Charles Gigli, *Tivoli*, 14th December, 1840.
 James Foretti, *Chioggia*, 24th January, 1841.
 Francis Mary Vibert, *St. John de Maurienne*, 1st March, 1841.
 John Amatus De Vesins, *Agen*, 21st July, 1842.
 Joseph Mary Galligari, *Narni*, 22nd July, 1842.
 Boniface Cajani, *Cagli and Pergola*, 22nd July, 1842.
 Ferdinand Girardi, *Sessa*, 22nd July, 1842.
 Eleonorus Aronne, *Montalto*, 22nd July, 1842.
 Aloysius Rendu, *Anneey*, 27th January, 1843.
 Vincent Tizzani, formerly *Terni*, 3rd April, 1843.
 Charles MacNally, *Clogher*, 21st July, 1843.
 Michael O'Connor, *Pittsburgh*, 11th August, 1843.
 Aloysius Landi-Vittori, *Assisium*, 22nd January, 1844.
 John Doney, *Montauban*, 22nd January, 1844.
 John Baptist Rosani, *Eritr a*, 22nd January, 1844.
 Peter Joseph De Preux, *Sion*, 25th January, 1844.
 Bonaventure Atanasio, *Lipari*, 22nd July, 1844.
 Bernard Mary Tirabassi, *Ferentino*, 20th January, 1845.
 Cajetan Carletti, *Rieti*, 21st April, 1845.
 John Onesimus Luquet, *Hesebon*, 20th August, 1845.
 Urban Bagdanovick, *Europum*, 30th September, 1845.
 John Baptist Pelley, *Acquapendente*, 24th November, 1845.
 Stephen Marilley, *Lausanne and Geneva*, 19th January, 1846.
 Peter Paul Trucchi, *Anagni*, 21st September, 1846.
 Felix Cantimorri, *Parma*, 21st December, 1846.
 Joseph Augustus Victorinus de Morlhon, *Le Puy*, 12th April, 1847.
 John Timon, *Buffalo*, 23rd April, 1847.
 Joseph Novella, *Patara*, 22nd May, 1847.
 Peter Mary Vrancken, *Colophon*, 4th June, 1847.
 Aloysius Ricci, *Segni*, 14th June, 1847.
 Joseph Mary Benedict Serra, *Daulia*, 25th June, 1847.
 John Derry, *Clonfert*, 9th July, 1847.
 Camillus Bisleti, *Corneto and Civita Vecchia*, 4th October, 1847.
 Amadeus Zangari, *Macerata*, 14th April, 1848.
 Francis Agostini, *Nocera*, 14th April, 1848.
 Francis Gandolfi, *Antipatris*, 14th April, 1848.
 John Baptist Malou, *Bruges*, 11th December, 1848.
 Lewis Anthony de Salinis, *Amiens*, 2nd April, 1849.
 John Mary Acciardi, *Anglona and Tursi*, 20th April, 1849.
 Joseph Singlau, *Borgo S. Sepolero*, 20th April, 1849.
 Timothy Murphy, *Cloyne*, 3rd August, 1849.
 Anthony Felix Philibert Dupanloup, *Orleans*, 28th September, 1849.
 Paul Bertolozzi, *Montalcino*, 7th January, 1850.

- John Van-Genk, *Adra*, 22nd March, 1850.
 Raphael Bachetoni, *Norcia*, 20th May, 1850.
 William Ketteler, *Mayence*, 20th May, 1850.
 Jerome Verzeri, *Brescia*, 30th September, 1850.
 Julian Florian Deprez, *St. Denis*, 3rd October, 1850.
 Salvator Valentini, *Amelia*, 17th February, 1851.
 Raphael Bocci, *Alatri*, 17th February, 1851.
 Raphael Ferringno, *Bova*, 17th February, 1851.
 Lewis Theophilus Pallu du Parc, *Blois*, 17th February, 1851.
 Thomas Grant, *Southwark*, 27th June, 1851.
 Mathias Augustine Mengacci, *Cicita Castellana, Orte, and Gallese*, 5th September, 1851.
 Cajetan Brinciotti, *Bagnorea*, 5th September, 1851.
 John Newman, *Philadelphia*, 13th February, 1852.
 John Baptist Paul Mary Lyönnnet, *St. Flour*, 15th March, 1852.
 Eugene Regnault, *Chartres*, 15th March, 1852.
 Michael Caputo, *Oppido*, 27th September, 1852.
 Ferdinand De La Puente, *Salamanca*, 27th September, 1852.
 Joseph Cardoni, *Caristo*, 27th September, 1852.
 Jesuald Vitali, *Agathopolis*, 27th September, 1852.
 Marianus Falcinelli, *Forli*, 7th March, 1853.
 Aloysius Filippi, *Aquila*, 7th March, 1853.
 James Mary Ginoulhac, *Grenoble*, 7th March, 1853.
 Vitalis Honoré Tirmarche, *Adras*, 3rd June, 1853.
 Richard Roskell, *Nottingham*, 29th July, 1853.
 Alexander Goss, *Gerra*, 29th July, 1853.
 Emygdus Foschini, *Città della Pieve*, 12th September, 1853.
 Henry Förster, *Wratistlaw*, 12th September, 1853.
 Nicholas Bedini, *Terracina, Piperno, and Sezze*, 19th December, 1853.
 Francis Xavier d'Apuzzo, *Anastasiopolis*, 12th January, 1854.
 Benedict Riccabona, *Verona*, 7th April, 1854.
 Aloysius Jona, *Montefiascone*, 23rd June, 1854.
 Aloysius Zannini, *Veroli*, 30th November, 1854.
 Michael Adinolfi, *Nusco*, 30th November, 1854.
 Francis Mary Alli-Maccarani, *S. Miniato*, 30th November, 1854.
 Felician Barbacci, *Cortona*, 30th November, 1854.

ELECT.

- Joseph Andrew Bizzari, *Archbishop of Philippi*, 30th November, 1854.
 Fidelis Bufarini, *Bishop of Ripatransone*, 30th November, 1854.
 Peter Villanova-Castellacci, *Bishop of Lystra*, 30th November, 1854.

THE ART OF ILLUMINATING :

AS IT WAS PRACTISED OF OLD : ITS REVIVAL.



IN periods of history, as in the natural span of human life, there are times of sunshine and of shower—of gladdening brightness and of darkness. In the age of practical science there have been periods which, like the natural, are subject to sunshine and shade—to glory and gloom. Amidst the cycles of centuries, the nineteenth, as far as one can judge by comparing it with the past, has been singularly brilliant in developments of mental power. The mind of man has penetrated land and sea, earth and sky—has traversed the hills and valleys on the surface of the planets and their satellites—has penetrated within the brilliant blaze which surrounds the sun—has passed on through space, and bounding from star to star, has compassed their size and learned the correct admeasurement of their relative magnitudes, their distances one from the other, and a probable knowledge of their countless numbers. Coming back to earth with the lamp of science in hand, the human mind has thrown a flood of light on subjects which hitherto lay hidden and unknown to men—has explored new regions on the surface of this orb on which we move, or permeated in search of knowledge beneath the strata which begird the globe with stability, richness, and beauty. Men of learning and of skill in Europe and America have, with great perseverance and energy of mind, brought to light many inventions useful in the mechanical and agricultural departments—in navigation, architecture, sculpture, painting, poetry, printing, and photography. The power and practical use of steam were things unknown to the ancients, and that surprisingly fleet agent in the hands of man—the electric fluid, which in surpassing velocity of transit, and in the easy adaptability of its power to the requirements of mankind, outstrips anything discovered since the days of Archimedes or Zoroaster. Many of these interesting arts are only of modern date. Many also, like architecture, and the arts of painting and of illuminating, are the exponents of the revived refinement of former greatness and mediæval civilization.

Lovers of knowledge and philanthropists, who have been devoting the energies of the mind and the strength of the body to the success and advance-

ment of liberal studies and the mechanical arts, are greater in number at the present day than they had been at any former period. The United States of America, France, Prussia, Italy, Spain, Austria, England, and Ireland, are rivals in the race of liberal pursuits, and of mechanical and scientific progress. Each department, too, in the entire range is studied with great success. Not one link in the chain of scientific knowledge is left disconnected—not one degree in the circle of sciences is omitted. The union of all forms a complete whole, and, like electrified wires, enlarge while yet they retain their mutual brilliancy and their attractive and concentrating power.

Of the pursuits peculiar to times long since passed, the art of illuminating is not at the present day overlooked. It was once the most fashionable and the most useful. It had, like all things that are of earth, its period of growth, flourishing bloom, and decay. It is now reviving again. At present the art of illuminating is practised in Dublin, London, Edinburgh, and by amateur limners throughout the cities of England and of Ireland. It is attended to very much in Paris. The convents of religious men, and chiefly those of religious women in Ireland, practise the art with great care. The Christian Brothers of North Richmond-street, Dublin, make it a special study. Even by many who are not children of the Catholic Church it is not overlooked. There were very splendid specimens of illumination shown at the Dublin Exhibition of 1865, the work of certain distinguished artists in Dublin and its neighbourhood, who, on account of the beautiful which is connected with illuminating, were induced to practise it, and by practice have become very distinguished limners. Any allusion to the religious belief of those devoted to this art should, naturally enough, appear quite irrelevant, were it not that the writer is aware that a few amongst those who are outside the fold of Holy Church fancy—much on the same grounds that they claim the apostle St. Patrick as their spiritual progenitor—that the art of illuminating has received, if not vitality, at least perfection at their hands. They certainly deserve praise for all the aid they are bestowing to advance this and kindred arts, and for all the good they have done for learning and for science; but they ought to bear in mind that whatever is great, or grand, or beautiful, or to be admired in this pleasing art is due to the Catholic monks—those “lazy monks” of the early and middle ages—ages pronounced “dark” by flippant sciolists of an unfruitful faith. St. Columba alone transcribed—independently of his own writings, which, according to O’Donnell, “were many, and full of piety and devotion, in Latin and in Irish”^{*}—the astonishing number of 300 manuscript copies of the four gospels, and enriched them with

^{*} “Upwards of thirty poems in the Irish language ascribed to him have come down to our times, copies of which are in the possession of the assistant secretary.”—*Transactions of the Hiberno-Celtic Society*, by Edward O’Reilly, vol. i. p. xxxviii.

the choicest illuminations. "The assiduity with which St. Columba was wont to copy the Scriptures was scarcely," says the Most Rev. Dr. MacHale, in the Preface to his Irish translation of the five books of Moses, "second to his zeal in building churches, with which his name has been identified. It is told of him that he transcribed 300 copies of the New Testament with his own hand, leaving a copy to each of the churches which he created." This historic fact is affirmed by O'Donnell, who wrote the life of the apostle of the Picts in the year 1520. St. Adamnan attests the same. It is confirmed by Colgan, and its substantial truth is strengthened by Hanmer, and corroborated by Usher. In the life of St. Columba by John Smith, D.D., the same facts are attested. "But," says Dr. MacHale, "more satisfactory than any tradition (tradition supported even by history) are the Scriptural manuscripts of our earlier saints, now reposing in several public libraries at home and on the Continent. Such is that of the four gospels by St. Kilian, at Wurtzburg; and such is the great copy of the gospels of the same St. Columb-cillé, formerly belonging to the church of Kells, and now to be seen in the library of Trinity College, a singular monument of the biblical learning—*nay, of the artistic taste of that remote period.*"

The writer has had the pleasure and the agreeable satisfaction of inspecting this singular work of learning and of artistic ornamentation in Trinity College. Any person of literary taste will be allowed by the librarian or by Dr. Todd to visit the manuscript department, and see this treasure of ancient skill and learning.

The praises which the writer is disposed to give, and the eulogy he should bestow on that laborious prince and saint of the Irish nation, and on those of his school, might appear to many who do not look into the circumstances and times sufficiently, nor weigh well all that St. Columba performed, exaggerated and overdrawn. On this account it is better to give the words of Protestant writers who, in modern times, have seen "The Book of Kells," and have inspected it with the eye of an artist: "In delicacy of handling, and minute but faultless execution, the whole range of palæography offers nothing comparable to these early Irish manuscripts, and those produced in the same style in England. When in Dublin, some years ago, I had the opportunity of studying very carefully the most marvellous of all—'The Book of Kells,' some of the ornaments of which I attempted to copy, but broke down in despair. Of this very book, Mr. Westwood examined the pages, as I did, for hours together, without ever detecting a false line, or an irregular interlacement. In one space of about a quarter of an inch superficial he counted, with a magnifying glass, no less than one hundred and fifty-eight interlacements, of a slender ribbon pattern, formed of white lines, edged by black ones, upon a black

ground. No wonder that tradition should allege that these unerring lines should have been traced by angels.*

"I was enabled some years ago, by the kindness of the Rev. J. H. Todd, the learned librarian of Trinity College, Dublin, to compare autograph Gospels of St. Columba with 'The Book of Kells,' which is traditionally supposed to have belonged to that saint, and remained strongly impressed with the superior antiquity of the former to the latter. The one may have been his property, and the other illuminated in his honour after his death, as was the case with the Gospels of St. Cuthbert. In none of them, at any period, were shadows represented otherwise than by apparent inlayings under the eyes and beside the nose; and yet, at the same time, the ornaments were most intricate, and often very beautiful, both in form and colour. The purple stain is frequently introduced, and is of excellent quality; but gold appears, so far as I have been able to observe, only in 'The Durham Book,' and in that even most sparingly. It is the most celebrated production of the Anglo-Hibernian monastery of Lindisfarne, founded by St. Aidan and the Irish monks of Iona, or Icolmkill, in the year 634.

"St. Cuthbert, who was made bishop of Lindisfarne in 685, was renowned as well for his piety as for his learning; he died in 698, and, as a monument to his memory, his successor, Bishop Eadfrith, caused to be written this noble volume, generally called 'The Durham Book,' and known also as 'St. Cuthbert's Gospels,' now in the British Museum. This manuscript, surpassed in grandeur only by 'The Book of Kells,' in the same style, was greatly enriched by Æthelwald, Bishop of Lindisfarne, who succeeded Eadfrith in 721, and caused St. Cuthbert's book to be richly illuminated by the hermit Bilfrith, who prefixed an elaborate painting of an Evangelist to each of the four Gospels, and also illuminated the capital letters at the commencement of each book. The bishop caused the whole to be encased in a splendid binding of gold, set with precious stones; and in 950, a priest named Aldred rendered the book still more valuable by interlining it with a Saxon version of the original manuscript, which is the Latin text of St. Jerome." (Wyatt, *History of the Art of Illuminating*.)

"It is an acknowledged fact that civilization and Christianity reigned long in Ireland before either was fully introduced into England. It is natural, therefore, that we should first look to Ireland for the art of illuminating; nor do we look in vain—we find it flourishing there long before it was known with us." (W. and C. Audsley—*The Art of Illuminating*.)

* "Giraldus Cambrensis, speaking of this very book, says, 'Si autem ad perspicacius intuentium oculorum aciem invitaveris, et longe penitus ad artis arcana transpenetraveris tam delicatas et subtiles, tam acutas et arctas, tam nodosas et vinculum colligatas, tamque recentibus adhuc coloribus illustratas, notare poteris intricaturas, ut vere hæc omnia angelica potius quam humana diligentia jam asseveraveris esse composita.'"

Speaking of the state of art in Ireland, Professor Westwood, in his "Palæographia Sacra Pictoria," says, "that at a period when the fine arts may be said to have been almost extinct in Italy and other parts of the continent—namely, from the fifth to the end of the eighth century—a style of art had been established and cultivated in Ireland, absolutely distinct from that of all other parts of the civilized world. There is abundant evidence to prove that in the sixth and seventh centuries the art of ornamenting manuscripts of the Sacred Scriptures, and especially of the Gospels, had attained a perfection in Ireland almost marvellous, and which in after ages was adopted and imitated by the continental schools visited by the Irish missionaries."

The most beautiful and wonderful of the Irish or Hibernian illuminations is "The Book of Kells," preserved in the library of Trinity College, Dublin. This valuable manuscript was executed during the sixth century. Few persons can gaze upon its wondrous richness and intricate detail without astonishment, and we can fully enter into those feelings which prompted Westwood to exclaim, "Ireland may be justly proud of 'The Book of Kells.'" (*The Art of Illuminating during the Middle Ages*, by W. and G. Audsley, page 9.)

The late Eugene O'Curry has done good service to the cause of Irish history in presenting to the literary world fac-similes of the early Irish manuscripts. In pp. 667 and following, of his valuable work, "Lectures on the Manuscript Materials of Ancient Irish History," published by Duffy, Dublin, 1861, he gives his readers fac-similes of the handwriting of the saint, with copies of some of the illuminated letters taken from "The Book of Kells," at present in the library of Trinity College.* He gives a specimen from "The Book of Durrow" (sixth century), and attributed also to St. Columba. Besides these, there are several specimens from "The Book of Dimma," about the year 620—all preserved in Trinity College, Dublin. Of all others, the specimen from "The Book of Kells" is far and away the most elegant.

* Whilst this page from the printer's hands is under revision for press, the "Illustrated History of Ireland," by Sister Mary Francis Clare (*née* Cusack), a *religieuse* of the order of poor Clares at Kenmare, is presented to the literary world by Longmans and Co., London. Amongst a hundred items of attraction, it contains a specimen page of the style of MS. writing in the fifth century and in the sixth. The history appears to the writer to be truthful, solid, Catholic, patriotic; presenting with power and skill the principal views from which the past story of our country is mapped out to view; new light, from fountains of knowledge lately brought into play, throws a bright and fresh halo over the ancient past. The style is natural, not forced; attractive, clear, persuasive. The book ought to be in the hands of every young student, and of every young Irish maiden attending the convent schools. Oh, for ten thousand Irish ladies knowing the history of Ireland! Ah! how few know any of it. The present volume by Sister Francis Clare is an atoning sacrifice for this sin of neglect. It is in the power of nuns in Ireland to make the rising generation of sisters and mothers more Irish in knowledge and in language than they have hitherto been. These qualities, with some common-sense notions of domestic usefulness, ought not to be beneath their notice.

On this subject Professor O'Curry, in his excellent work, remarks (p. 23, lecture i.): "The collection in Trinity College consists of over 140 volumes, several of them on vellum, dating from the early part of the twelfth down to the middle of the last century. There are also in this fine collection beautiful copies of the gospels, known as the 'Books of Kells and Durrow,' and 'Dimma's Book,' attributable to the sixth and seventh centuries. . . . Also the *Evangelistarium* of St. Moling, bishop of Ferns in the seventh century, with its ancient box; and the fragment of another copy of the gospels of the same period, evidently Irish. In the same library will be found, too, the chief body of our more ancient laws and annals, . . . many historical and family poems of great antiquity. . . . There is also a large number of ancient historical and romantic tales, in which all the incidents of war, of love, and of social life in general, are portrayed; and there are, besides, several sacred tracts and poems, amongst the most remarkable of which is the *Liber Hymnorum*, believed to be more than 1,000 years old. The Trinity College collection is also rich in lives of Irish saints and in ancient forms of prayer. It contains many curious tracts on medicine, beautifully written on vellum. Lastly, are preserved numerous Ossianic poems relating to the Fenian heroes" (p. 24).

To the young student who has not hitherto turned his attention to this branch of learning, it may be a matter of surprise to be informed that, despite the devastation by the Danes, and the ruthless destruction—worse than that inflicted by Goth or Vandal, by the English, after "drowning" and "burning" every remnant of learning and literary cultivation—after that scathing and scattering scourge of human life, of learning, and of religion, Oliver Cromwell, had swept the land of all that had survived centuries of the direst persecution, there are still to be found so many treasures of learning extant and quite accessible in Trinity College, Dublin, and in the Royal Irish Academy. There is also a grand collection of manuscripts, written by the Irish monks of the early and middle ages, in the Bodleian library at Oxford; and another, called the Stowe collection, in the possession of Lord Ashburnham. The writer has seen a large number of rare manuscripts, written in Latin and in Irish, and preserved in the Burgundian library at Brussels. The late lamented Dr. O'Donovan and his co-labourer, Eugene O'Curry, had obtained these precious relics of the literary past, through the influence of Dr. Todd with the British Government, for the purpose of transcribing and collating them with those in Trinity College or in the Royal Irish Academy. Those MSS. are only a portion of a fine collection contained in the Burgundian library. The MSS. at Rome and at Brussels are only subdivisions of the grand collection formed at Louvain by Fathers Hugh Ward, John Colgan, and Michael O'Clery, in the middle of the seventeenth century.

The officers and soldiers of the Irish Brigade brought with them, it is true, many MSS., which they treasured on account of their intrinsic worth, as well as family souvenirs of fathers and friends long ago departed. And what are all these, after all, large as the collections are, but the *debris* of that exhaustless pile of literary labour which, in happier and more peaceful times, was the glory of Eiré? What the remains of a great city are to its former statelyness and massiveness—what the ruin of St. Paul's will be to the eye of the future civilized New Zealander, contrasted with the rest of London, such is the *debris* of Irish manuscripts compared with the treasures that the Danes "drowned," the Saxons "burned," or the neglect of Irishmen has allowed to perish.

The manuscripts of which the following list gives the titles have, amongst others, been lost. The names are taken from that learned work by Eugene O'Curry, "Lectures on the MS. Materials of Ancient Irish History," p. 20 :

"I do not profess to give here a complete enumeration of all the books mentioned in our records, and of which we have now no further knowledge, but the following list will be found to contain the names of those which are most frequently referred to.

"In the first place must be enumerated again the *Cuilmenn*; the Saltair of Tara; the *Din Droma Snechta*; the Book of St. Mochta; the Book of Cuana; the Book of *Dubh-da-leithé*; and the Saltair of Cashel. Besides these we find mention of the *Leabhar buidhe Sláiné*, or Yellow Book of Slane; the original *Leabhar na h-Uidhre*; the books of *Eochaidh O'Flannagain*; a certain book known as the Book eaten by the poor people in the desert; the Book of *Inis an Duin*; the short book of St. Buithe's Monastery (or Monasterboice); the Books of Flann of the same monastery; the Book of Flann of Dungeimhin (Dungiven, Co. Derry); the Book of *Dun da leth ghlas* (or Downpatrick); the Book of Doiré (or Derry); the Book of Sabhall Phatraic (or Saul, Co. Down); the Book of the Uachongbhail (Navan probably); the *Leabhar dubh Molaga*, or Black Book of St. Molaga; the *Leabhar buidhe Moling*, or Yellow Book of St. Moling; the *Leabhar buidhe Mhic Murchadha*, or Yellow Book of MacMurrach; the *Leabhar Arda Macha*, or Book of Ardmagh, quoted by Keating; the *Leabhar ruadh Mhic Aedhagain*, or Red Book of MacAedagan, or MacÆgan; the *Leabhar breac Mhic Aedhagain*, or Speckled Book of Mac Aegan; the *Leabhar fada Leithghlinne*, or Long Book of Leithghlinn, or Leithlinn; the Book O'Scoba of *Cluain Mic Nois* (or Clonmacnois); the *Duil Droma Ceatha*, or Book of Drumm Ceat; and the *Leabhar Chluana Sost*, or Book of Clonsost (in Leix, in the Queen's county)." These books are now referred to; and from some, quotations have been actually given by Keating. The list of lost MSS. is made longer still in pages 21, 22, of O'Curry's learned work.

It is strikingly evident, from the testimonies furnished in the foregoing pages, that the number of learned MSS. works existing in early Christian ages in Ireland, on almost every subject, was beyond all calculation. The collections of MSS. still extant in Dublin, Oxford, Brussels, Rome, Milan, St. Gall, and Louvain, are on this point a standing proof. The MSS. lost, and which have been quoted by Keating and specified by O'Curry, show it clearly. The beauty and gorgeous richness of their illumination is shown, plainly and strikingly to this day, in the specimens to be seen at any moment in the great libraries of Dublin. The astonishing care and tasteful elegance with which the writers executed their task of embellishment has excited the admiration of incredulous critics.

One more quotation from the Lectures of O'Curry on the "MS. Materials of Ancient Irish History," p. 368, lecture xvii., cannot well be omitted here. Aengus, in his poem of the festivals of the saints of Ireland for every day in the year—called the *Feiliré* of Aengus (*feilé*, *i. e.* feast), or the *Festilogium* of Aengus—says, "that he has travelled far and near to collect the names and history of the subjects of his laudation and invocation; that for the foreign saints he has consulted St. Ambrose, S. Jerome and Eusebuis; and that from 'the *countless hosts of illuminated* books of Eireann he has collected the festivals of the Irish saints.'" From these words two facts most useful to the young student to remember receive confirmation—first, that the number of books in Ireland in those days was "*countless*;" and secondly that they were "*illuminated*;" and a third point, how ably that illumination was executed, is manifest from the specimens extant.

The art of illuminating, from the time of St. Patrick to the period in which Aengus wrote—that is, from the fifth century to the early portion of the ninth—was not, as a further inference, confined in this country to a few in this community nor in that other, but was known and practised as an art wherever a college of men of learning—that is, wherever a monastery was established.

"They are only the ignorant or ungrateful," says Dr. Smith, Minister of Campbleton, Scotland, in his *Life of St. Columba*, published at Edinburgh, 1798, "who give the monks the epithet of *lazy*. To them we owe the preservation of almost all that has reached us of the learning, arts, and sciences of the ancients" (pp. 24, 25). And then, the perfection which this beautiful and useful art attained was so wonderful that the Books of Kells and of Durrow excite the admiration of the most distinguished amongst modern limners. And what the Book of Kells is in artistic beauty most of the books penned by the sainted fingers of the Doctor of the Irish and of the Picts must have been, as Matthew of Westminster styles St. Columba—"Doctor Scotorum et Pictorum." And "the countless hosts of the illuminated books

of Eircann," mentioned by Aengus in his "Féiliné," must have been, very likely, in the same elegantly executed style. It is not too much, therefore, to assert—nay, it is clearly and manifestly an indisputable fact, that the art of illuminating was practised very generally in Ireland from the time of St. Patrick to the time of Aengus; and, secondly, that the ornamentation and finish of the manuscripts could not be surpassed.

The style of illuminating which prevailed amongst the literary labourers of those Christian ages in this island, and in Scotland and England, was not borrowed from the East nor from any other country. It was quite original and peculiar to Ireland. "Long, however," says Wyatt, "before Byzantine art had time to deviate much from its ancient traditions, and even while it maintained an easy supremacy over the Western empire, . . . a formidable competitor for the leadership in the art of illumination had sprung up in the extreme West, in the island homes of the Celtic races. It is not necessary now to prove what historians have freely admitted, that Ireland was certainly Christianized for a long time previous to the date of the mission of St. Augustine to England." And again: "Before proceeding to examine the precise form assumed by this *original* art, it may be well to remind the student that the general character of the decoration of all writings, *previous to the origination of the Celtic style in Ireland*, had been limited to the use of different coloured golden and silver inks, on stained purple and white vellum grounds; to the occasional enlargement of, and slight flourishing about, initial letters; to the introduction of pictures, generally square or oblong, enclosed in plain or slightly bordered frames; and occasionally to the scattering about throughout the volume of a few lines and scrolls" (p. 18).

According to Mr. Westwood, in his "Palæographia Sacra Pictoria," the special characteristic features of the art, as practised in Ireland in the early ages, "consist in the illumination of the first page of each of the sacred books—the letters of the first few words, and more especially the initial, being represented of a very large size, and highly ornamented in patterns of the most intricate design, with marginal rows of red dots; the classical acanthus being never represented. The principles of these most elaborate ornaments are, however, but few in number, and may be reduced to the four following: 1st. One or more narrow ribbons, diagonally but symmetrically interlaced, forming an endless variety of patterns. 2nd. One, two, or three slender spiral lines, coiling one within another, till they meet in the centre of the circle, their opposite ends going off to their circles. 3rd. A vast variety of lacertine animals and birds attenuated and coiled one within another, with their tails, tongues, and topnots forming long narrow ribbons irregularly interlaced. 4th. A series of diagonal lines forming various kinds of patterns. These ornaments are generally introduced into small compartments, a number

of which are arranged so as to form the large initial letters and borders or tessellated pages with which the finest manuscripts are decorated."

Mr. J. W. Bradley in his "Manual of Illumination," edited by J. J. Laing, says: "In very ancient times the Greeks are said to have learned many things of the Celts, who possessed curious arts together with the most extensive knowledge of natural science. Those very remarkable knotted and intricate traceries of twigs and stems, met with so often in Celtic monuments and in certain old MSS., are of their invention and among their significant secrets. The Celtic style is distinguished by its interlacing bands and inextricable coils of lizards, birds, and twigs, and was carried from Ireland by St. Columba to Iona, and thence to Lindisfarne by Aeden, when made bishop of that See in 735."

To one who feels inclined to prove the pre-Christian civilization—nay, literary fame of the natives of Ireland before the coming of St. Patrick to our shores, a proof is not wanting in all that has been just put before the reader, showing that a host of illuminated MSS. were found in Ireland from the earliest Christian times. Nay, fragments of the literary pile, then fashioned by the hands of the learned and of bardic chiefs, are still extant. Their knowledge of poetry and of rhyme, even at that period, is clearly shown by Zeuss, and is proved at considerable length in the "College Irish Grammar," third edition, pp. 250-57. "The Celts," says Bradley (in his "Manual on Illumination") "possessed curious arts together with the most extensive knowledge of natural science." The art of fashioning letters and ornamenting them appears to have been not the least remarkable of those "curious" crafts of Celtic celebrity.

Neither was this "curious" art unworthy of being imitated and adopted, after the time of St. Columba, both in Scotland and in England. The style, therefore, of illuminating denominated Anglo-Saxon was no other than that practised in Ireland for centuries before the landing of St. Augustine, the Apostle of the Saxons. Let us hear Mr. Westwood, who is neither Irish nor Catholic, but who cannot help telling facts as history furnishes them—history not of an obscure or shadowy character, but strong, powerful, clear, convincing: "The Irish missionaries brought their national style with them from Iona to Lindisfarne in the seventh century, as well as their fine, large, very characteristic style of writing; and as these were adopted by their Anglo-Saxon converts, and as most of the manuscripts which have been hitherto described are of Anglo-Saxon origin, it has been the practice to give the name of Anglo-Saxon to this style of art. Thus several of the finest fac-similes given by Astle as Anglo-Saxon are from Irish manuscripts; and thus Sylvestre, who has copied them (without acknowledgment), has fallen into the same error; whilst Wanley, Casley, and others, appear never to have had a suspicion of the ex-

istence of an ancient school of art in Ireland." ("Palæographia Sacra Pictoria.")

And to Westwood's testimony add those of Wyatt, another Englishman, and no admirer of the monastic orders: "The monks of Iona, under the great Irish saint and scribe Columba, or Columbkille, and their Anglo-Saxon disciples at Lindisfarne, under his friend St. Aidan, together with the Irish monks at Glastonbury, *spread Celtic ornament in England*, from whence it had, to a great extent, retired with the expulsion of the ancient British. St. Boniface, the principal awakener of Germany to Christianity, carried with him his singularly-ornamented book of Gospels, which is still preserved as a relic at Fulda. Similar evidence of the transmission of the art, prevalent during the early centuries of the Church in Ireland, to other lands, by means of the missionaries who left her shores, is to be found in the books of St. Kilian, the apostle of Franconia, still preserved at Wurtzburg; in those of St. Gall, now in the public library of St. Gall, the capital of the canton of Switzerland, which still bears his name; and in the very important series of which Muratori has given an interesting catalogue, connected with the monastic institution founded by St. Columbanus at Bobbio, Italy, and now principally in the Ambrosian library at Milan. Many of these pious men were themselves scribes, and their autograph copies of the Holy Gospels are still in existence, with the name of the writers, in some cases identifying the volumes, and absolutely fixing their date. Thus the manuscript of the Gospels of St. Columba, the *Leabhar Dhimma*, or the book of St. Dhimma MacNathi, and the MacRegol manuscript in the Oxford Bodleian library: all of these are anterior to the seventh century, and are distinguished by an elaborate ornament quite unlike any other European type."

And thus it appears the style of the illuminating art as practised throughout Europe, as well as that which the Anglo-Saxons prized, was that of which the missionaries, St. Columba and St. Columbanus, had acquired a knowledge in Ireland, and had brought with them to the countries which they civilized or enlightened. "The art of illuminating had attained a perfection in Ireland almost marvellous; and this, in after ages," says Westwood, "was adopted and imitated by the continental schools visited by the Irish missionaries."

Students in ecclesiastical colleges should not only know the fact, but should be familiar with it; and young boarders who receive their education in convent schools should have no misgivings on the subject, that the preservation of the literary labours of the learned in ancient Rome and Greece, as well as of all monuments of religious learning, has rested mainly on the guardian care, the industry, zeal, and the laudable custom of copying manuscripts, for which the monks who studied in Ireland, Iona, and Lindisfarne,

or in other conventual seats of learning established by missionaries from Ireland, were so eminently distinguished. It is well to bear this historic fact in mind, especially now-a-days, when old and young are obliged, in a measure, to listen to pretenders to especial enlightenment assert the contrary. These ready writers, like apothecaries mixing medicines to please the taste of patients but not to cure them, assert, to suit the sickly palate of a certain portion of the Protestant public of whom they are the hireling scribes, that the diffusion of knowledge and the spread of enlightenment came in the wake of Luther, Zwinglius, Cranmer, and Elizabeth.

Amongst those who will throw a glance at these pages, there are some, no doubt, who will have learned from other sources the historic facts, and foreknowing they will be forearmed against the sophistry and false statements of such plausible pensmen; but there are many others who now learn for the first time the truth of all that has been just stated. It is chiefly for the latter, and for the growing Catholic youth in schools, colleges, and convents, that this subject has just now received so much attention in this unpretending volume.

At first sight it may appear to some of no great importance, but to any person who weighs the matter well it is of very great importance. It is very important to endeavour to undo the mischief effected by falsification of facts; it is very important to give youthful readers a true picture of an interesting portion of history, or of a branch of science or of art; it is very important, above all, to do so if that art or science is closely connected with the religion and civilization of all those whom we are bound to regard as the prudent preservers of all the treasures of learning, science, and religion which they received from the first founders and the great depositories of civilization and Christian enlightenment; it is important to strive, in a measure, no matter how small, to dispel the cloud of bigotry and prejudice that hangs over that period between the eighth century and the fifteenth—a period which by modern writers is called dark, either because the light of modern sciences and inventions and the blaze of material enlightenment had not then shed their beams over Christendom, or rather because the glare, forsooth, of the flames of heterodoxy had not, as in the sixteenth and seventeenth centuries, risen and spread, and shown mankind how very easy it is to live such a life as the senses approve. Many a son lives riotously on the fortunes accumulated by a laborious father, unmindful the while of all the care and industry exercised for his benefit. Those monks of old laboured in the field of literature, and bequeathed their treasures of learning, which for ages they had been accumulating or preserving, to a generation who, living in literary luxury, never for a moment reflect on the amount of care and anxious toil those fostering guardians of civilization and learning had bestowed on their cherished labours.

It is true that nothing of importance or of permanent worth can be effected without labour, but to labour as devotedly as these holy men laboured required great strength of mind and great powers of perseverance. Nothing but a love for learning, or a strong conviction of duty towards creed or country, or love of God, could have sustained all those pious men in a life-long toil through so many centuries. Truly did those who with bent head held the pen for hours and for days and years, in transcribing and ornamenting vellum manuscripts, endure cold and fatigue, and they were often deprived of many corporal comforts. An example of this is presented in the life of Lewis, a monk of Wissobrun in Bavaria. He left in writing, in a copy of St. Jerome's commentary on Daniel, the following note of what he suffered during the hours he copied and ornamented manuscripts :

“ Dum scripsit, frigit, et quod cum lumine solis
Scribere non potuit, perfecit lumine noctis.”
*For whilst he wrote he grew benumbed with cold,
And what he failed by day to write, he finished by moonlight.*

Alcuin exhorts all monks to employ themselves, as was their wont, in copying books. “It is a most meritorious work,” he says—“more useful to the health than working in the fields, which profits only a man's body, whilst the labour of a copyist profits his soul.”

What this good man endured in transcribing manuscripts is only what all who were similarly employed endured from time to time in their different monasteries throughout Europe. Thus it was, before the art of printing was invented, the literature of Greece and of Rome, and the writings of the fathers of the Eastern and Western churches, were preserved and transmitted for the enlightenment of future generations. And it is worthy of record that many of these monks were Irishmen, in their own land, or literary emigrants from Ireland to Europe, or were men who received their education in monasteries founded by missionaries who had come from Ireland. Witness the monastery of Clonard, in which St. Finnian dwelt; Clonmacnoise, founded by King Diarmid and St. Kieran; Cork, Lismore, Cluanfois, Clones, Birr, Bangor near Belfast, Tuam, Mayo, Glendalough, Enniskillen, the monasteries scattered in numbers over the islands in the Shannon and in Lough Erne, or along the western coast, from Innisowen and the isles of Aran on the north-west coast, to Aran, blessed by the footsteps of St. Brendan, skilled alike in the science of human philosophy and in the science which leads to heaven. Again, follow St. Columba as he sets sail in his currach from the shore of Down till he reaches the Argyle coast, and lands at Iona, which now bears his name. During his sainted life, and the lives of his successors, the monastery of I-Columcille was the literary laboratory of religious limners.

From Iona men of learning brought a knowledge of the beautiful art of illuminating as well as transcribing to Lindisfarne, from which abode of saintliness and sound science the scholars of St. Columba and of their successors carried with them to Europe the knowledge and the art of book-making and of illuminating, which they had acquired at home. On this point, Paris in the reign of Charlemagne is held up by historians as strong testimony; so are the towns and seats of science Luxeuil, St. Gall, Milan, Bobbio, Stavelot in Belgium, Vienna.

In the conflict of opinions on matters of learning and historic knowledge, proof of a convincing character should be adduced by a writer or speaker in favour of the propositions or assertions which in his own views may appear evident or credible. If the reasons have been already known to the reader, he will be pleased to be put in mind of them again; and if they have not been known, they will bring conviction to the mind in proportion to their strength and the amount of evidence they present. On the present subject, men who have been trained in Catholic schools and colleges have but one opinion. It is chiefly then for those who have not enjoyed the same advantages that arguments and authoritative testimony have been deemed necessary. And the most convincing authorities for this class are those on whom they rely most—men of their own turn of thought and religious convictions. The following words accord aptly with the propositions laid down in the foregoing paragraphs. They are taken from p. xiv. in the catalogue of the Libri collection of manuscripts, London, 1859: “We find that the celebrated manuscript of Livy, in the imperial library at Vienna, belonged to Suthberth, an Irish monk—one of those wandering bishops who, towards the close of the seventh century, had gone to preach Christianity, and, as it would seem, also to teach Roman history to Belgium. One cannot help remarking that the most celebrated of these pious missionaries, St. Columbanus, laid the foundation at Luxeuil in France, at St. Gall in Switzerland, and at Bobbio in Italy, of these monasteries which afterwards became famous for their admirable manuscripts, in many of which the influence of the Irish and Anglo-Saxon schools can be recognised at a glance. The library of St. Gall is too celebrated to require mention. The Bobbio manuscripts are known everywhere by the discoveries which have been made in the *palimpsests*, which once belonged to that collection. The manuscripts of Luxeuil have been dispersed, but the specimens of them which are to be found in the Libri collection, joined to what has been published on the subject by Mabillon, O’Connor, and others, prove that in this abbey, as well as in that of Stavelot in Belgium and other ancient monasteries on the continent, a school of writing and miniature had sprung up as remarkable for the beauty of its caligraphy as for the care applied to reproduce the forms of the Anglo-Irish schools.”

The words of Muratori on this particular point deserve especially to be quoted here: "Neque enim silenda laus Britanniae, Scotiae, et Hiberniae, quae studio liberalium artium eo tempore antecellebant reliquis occidentalibus regnis; et cura praesertim monachorum, qui literarum gloriam, alibi aut languentem aut depressam, in iis regionibus impigrè suscitarent atque tuebantur" (Murat. "Antiq. Ital." diss. 43)—"And, moreover, one ought not to pass over in silence the praise due to Britain, Scotland, and Ireland, which in the pursuit of the liberal arts were at that time ahead of all the other kingdoms of the west; nor ought we to overlook the care exercised in an especial manner by the monks, who with great zeal revived in those countries, and continued to sustain the glory of literature which in other quarters was fading away, or had actually been extinguished."

Wyatt, a modern writer, in his first edition of "What Illuminating Was," p. 35, observes: "One of the evidences of the eagerness with which this task of multiplying the sources of learning was carried on, is to be found in the attempts made to abridge and expedite labour. Thus, as M. Chassant observes in his useful little manual of abbreviations used during the middle ages, the texts of all documents of importance were comparatively free from contractions from the period when Justinian the Great banished them, by an imperial edict, from all legal instruments, until the accession of Charlemagne, 'during whose reign, either to save time or vellum, the scribes revived the ancient Roman practice of using initials, and frequently arbitrary signs, to represent whole words of frequent recurrence.'"*

From all the attention and anxious care that have been bestowed on this most useful and pleasing art, it is no surprise that as time advanced illumination progressed and acquired additional perfection. The Celtic style, as it was practised in Ireland and in Iona, in Lindisfarne too, and on the continent of Europe, was truly elegant and elaborate. As autumn enriches and ripens the fruit which in early summer looks so beautiful in blossom, so the later period of the fourteenth and fifteenth centuries, which immediately preceded the invention of printing, brought the art of illuminating to the highest maturity and to the fullest perfection.

In presenting to the readers of these pages an account of the art of illuminating, and particularly of that period in the history of the art, and of that peculiar kind known by the name Celtic, it appears quite right that they should be informed of the other kinds of illuminating, and of the different periods in the history of the art up to the time of the invention of printing. No writer has portrayed the historic view of the question clearly, much less

* See a splendid work on "The Art of Illuminating, as practised in Europe," illustrated by borders, initial letters, &c., by W. R. Tymms. London, published by Day and Son, price £1 5s.

distinctly. The different periods are presented to the mental eye in a confused form. The various shades of change, too, which the art underwent in the several periods are not always clearly put. The following is the best synopsis the writer has been enabled, from his own knowledge, to fashion of the several periods in the history of the art, and of the multiplied developments which it underwent from the earliest stage to the time in which it culminated to the highest point of perfection, and attained the greatest glory not only in beauty of design but in the most elegant processes of execution.

1st. The Roman period, which may be said to extend from the first century to the end of the fourth.

2nd. The Byzantine, which flourished during the fifth century and the sixth.

3rd. The Irish or Celtic, which, during the Christian period, was in a special manner practised in the fifth, sixth, seventh, eighth, and ninth centuries. Even before the fifth a knowledge of literary limning was known and practised in Eiré. (See *supra*, pp. 110-12).

4th. The Anglo-Celtic, or Hiberno-Saxon; the seventh, eighth, and ninth centuries.

5th. The Romanesque; the eighth and ninth.

6th. The Franco-Celtic, or Franco-Saxon.

7th. The Saxon, from the eleventh to the twelfth century, and opening of the thirteenth.

8th. The Gothic period, from twelfth to fifteenth. The Italian and Spanish styles.

9th. The period of decay, from the fifteenth to the eighteenth century.

10th. The renaissance; the nineteenth century.

First.—The Roman period can well be said, for the sake of definiteness of descriptive outline to lie between the first century and the end of the fourth. Previous even to the first century the Romans, Greeks, Hebrews, Persians, and Ægyptians were not ignorant of the prized art of decorating and ornamenting manuscripts. “The Romans,” say Messrs. Audsley in their little work on this subject, p. 8, “are said to have had the practice of decorating their books with portraits and imaginary subjects; but the only proof we have is from the writings of classical authors themselves. We can have but little doubt that Greece, Egypt, and the nations of the East nursed the art prior to its introduction into Rome in the first or second century. However, with these remote times we have but little to do; it is to the periods between the fifth and sixteenth centuries that the true art of illumination belongs.”

Concerning this same period, Mr. J. W. Bradley, in his “Manual of Illumination,” has the following: “In Europe then we look for the earliest available examples to the Roman or Greek empire, and the reign of the

Emperor Justinian." "The oldest existing examples of Roman art are attributed to the third or fourth century; perhaps the oldest that contains pure ornament is a Roman calendar at Vienna. The Gothic gospel preserved at Upsal, and called by way of eminence *Codex Argenteus*, i.e., written on purple in gold and silver letters, is an example of this ancient class. It dates about A. D. 360."

A copy of Homer in gold and purple was presented by a Greek empress to her son early in the third century, and was, doubtless, by no means an uncommon gift. "The peculiar features are—rose or purple-stained vellum, and the lavish use of gold and silver. The style is based on the traditions of classic periods of art, borrowing the heavy enrichments and semicircular arches of the best Roman work."

The second Period, the Byzantine.—After the reign of Commodus, art began rapidly and grievously to decline, especially in the West. Intercourse with Asiatic artists, however, had kept it alive in the Greek empire, and from time to time skilful Greeks had been invited to the court of Persia. Hence, when Justinian had set on foot the great works at Constantinople, these travelled Greeks were recalled, and artists from various parts of the East were invited to join them in the undertaking. This gave to indigenous talent a new life; gold, silver, and mosaic—eastern inventions—combined with western types to produce a style that is called *BYZANTINE*.

The next period in the order of the synoptical view just presented to the readers of these pages, is the Irish or Celtic. Of it and of the fourth and sixth periods, the Anglo-Celtic and Franco-Celtic, quite enough has been written in the foregoing pages (see pp. 107-13). The art flourished in Ireland, in Iona, and through Scotland, in Lindisfarne, and other parts of England.

Regarding the fifth style in the classification of the different periods during which this art flourished—the Romanesque, it must be said that it sprang from the Roman, just as the language called the Romance was a modification of the Latin. This style of illumination which arose about the fourth century was in full vigour during the eighth. Its principal peculiarity consists in the vellum on which the illuminations were executed, it being stained (or in later times painted) with different shades of violet, purple, or rose. The illuminations and text were entirely executed in gold and silver, though colours were sometimes introduced on the continent during the reign of the greatest patron of the illuminator's art, Charlemagne, and under his fostering care illuminating rapidly advanced. In the works of his school we may observe traces of classic treatment; it may therefore be inferred that the love for Roman art, which could not altogether die out, must have led to its partial study as a model. Hence it comes that we find the acanthus liberally intro-

duced in the manuscripts of the period. All traces of Hibernian art disappear, while the ornaments and capital letters assume a simpler and more massive character.

The Lombard style of illuminating, although not very elegant nor striking in its outlines, must not be passed over in silence. This is its place to be introduced in connexion with the Romanesque. The Lombard kingdom endured from the year 568 to A.D. 774, when it became part of the empire of Charlemagne. The classes of manuscripts executed during that period in the kingdom of Lombardy claim no particular credit for boldness of design nor elegance of execution. It was then, however, a peculiar form of letter was introduced, known as the "Lombard brisé."

In the Franco-Celtic style, just spoken of in connexion with the third and fourth periods, the massive simplicity of the Romanesque was introduced, and made to combine with the elegant and intricate tracery peculiar to the Irish period. In this at least it differed from the Celtic, so-called, or Anglo-Celtic style. A combined form of both, or a mixed style, prevailed in the tenth century. Both, however, had in time to yield to the inventions which exceeded in boldness, in grandeur of elaboration, and in exquisite beauty all that had been hitherto known.

The Saxon Period.—"Of all the styles of illumination, that which occupied the twelfth century may be said to be the finest. The art during this period seems to have reached its culminating point, availing itself of all that is grand in conventionalism, colouring, and artistic treatment."

In the illuminations of the twelfth and opening years of the thirteenth centuries, the peculiar Gothic feeling may be observed to prevail, while gradually the Romanesque feature of earlier works died out, never to be again revived within the reign of legitimate ILLUMINATION. (Audsley, p. 15.)

The backgrounds of the initial letters of the manuscripts of the thirteenth century were diapered, or inlaid with colour and burnished gold.

"The next period from the twelfth to the fourteenth century is sometimes called the outline period, owing to the immense improvement in the spirit and contour of the figure-drawing, which being no longer confined to mere ornamental lines, assumed expression as well as accuracy. By the middle of the twelfth century the heavy curling foliage, of which the Germans are so fond, was exchanged generally for lighter sprays of hawthorn, saint-foin, and ivy conventionally treated, and the interstices filled with pale yet brilliant tints of colours. In the fourteenth century the field is wider, containing many divers styles—some retaining many features of the thirteenth century and gradually employing shading more than lines in drapery, yet superb in design and colour, and rich in filigrees and diapers. The culmination of this style may be placed about the date of the battle of Poitiers, 1356." ("A Manual on Illumination

on Paper and Vellum," by J. W. Bradley, B.A., and T. G. Goodwin. Revised and edited by J. J. Laing. London, Wingor and Newton.)

Fifteenth Century.—The great feature of the fifteenth century illumination is its elaborate perfection of miniature painting—a matter involving serious labour on the part of a student of this class of work. It has, however, other distinctive marks, among which are the single-line scrolls composed of a tendril of ivy, line in black, leaves burnished gold, thickly distributed over all the available portions of the border.

We have now arrived at the very latest period of the art, as it was employed in printed books for upwards of a century after the invention which put an end to the business of the *scriptorium*.

The Italian style consists of highly ornamented stems and rinceaux, with birds, vases, and flowers upon them; miniatures are introduced in medallions suspended from the stems, or forming part of the construction of the borders, which are often filled with massive scrolls of acanthus leaves in azure, crimson, and green. These leaves are shaded in a firm and masterly manner, and heightened in the lights with brighter colour or pure white.

"The Spanish style was partly like the Italian, partly tinged with oriental gorgeousness of taste. It is said of Giulio Clovio, the great Italian illuminator, that on twenty-six miniatures executed in a breviary for Cardinal Alessandro Farnese, he spent the greater part of nine years. As to their value—the twelve pictures in the "Victories of Charles V.," known as the Grenville Clovio, are said to be valued at 100 guineas each." (Ibid. p. 22.)

Now began the great decline in the art of illumination—in architecture too, and in glass-painting. The blasting breath of Calvin and his followers not only led to the decline of the arts of architecture, painting, and glass-ornamenting, with which the art of illuminating had a close affinity, but actually, like a destructive simoom, burned up and overturned every standing living monument of these ennobling arts. Of this, though at a later period, in England, Scotland, and Ireland, the tottering and half-broken ruins of the ivy-clad abbeys, monasteries, churches, and frescoes, which, as in Abbey-knockmoy, county Galway, still survive, are witnesses and effects.

The art of illuminating is said to have declined as the art of printing advanced; but there existed no repugnance between the kindred arts, that the advance of the one should cause the decline of the other. Besides, if it were so—if such a contradiction existed between the two arts, the nineteenth century could not witness, while the art of printing is at its height, the steady resuscitation of the art of illuminating. To the fell spirit of Calvinism, which was fouler and more blighting than Lutheranism, and which had more of diabolic hate of everything beautiful and good, is to be attributed the

decay and almost total annihilation, in the end of the sixteenth century and during the seventeenth, of the exquisite art of illuminating.

The opening of the present century has brought a great change over the English nation. Since the days the exiled priests from France were received and hospitably welcomed to her shores, the dawn of a brighter era has arisen for the English people. Without knowing it, they have been imbibing a Catholic spirit. This feeling grew and enlarged, and in its growth and intensity it has developed into Ritualism under Dr. Pusey. Learning of a higher and a nobler school than that which flourished in the past two centuries, is opening the portals of science, and bidding all who wish for knowledge to enter. Hence is springing up that taste for architecture as it flourished in the middle ages. Of this, Pugin and his school are witnesses. In the time of the Protector, a painting on any religious subject would have been made food for the flames; at present, a good painting of the old school would make a fortune for a young lady. Church ornamentation, even amongst Protestants, is looked after with great interest. The art of illuminating also is not overlooked. And should this revival continue, the nineteenth century will be as remarkable as had been the thirteenth and fourteenth for its richness in the illuminating art. And perhaps the richest and the rarest treasure of any age, and of all nations, is the grand collection now compiled by the Abbé Sire in honour of the most Blessed Virgin Mary, the Immaculate Mother of our divine Lord and Saviour Jesus Christ.



THE IRISH TRANSLATION.

How the writer came to translate into Irish, as at present spoken, the Bull "INEFFABILIS."

LETTER FROM MONSIEUR L'ABBÉ SIRE TO VERY REV. T. BENNETT, PRESIDENT
OF ALL HALLOWS COLLEGE, DUBLIN.

Paris, le 19 Mars, 1865.

MONSIEUR LE SUPERIEUR,

Ayant entrepris, depuis plusieurs années, de faire traduire dans toutes les langues la Bulle INEFFABILIS pour l'offrir au Saint Père, comme un hommage de toutes les nations, je me trouve a la veille du jour où ce grand travail sera terminé.

Je ne voudrais pas le porter a Rome sans que la traduction *Irlandaise* y eut sa place d'honneur a côté du Gallois, et du Gaëlique que j'ai reçus depuis long-tems.

Or, malgré tous mes efforts, il m'a été impossible l'obtenir jusqu'a présent cette traduction, j'ai frappé en vain á beaucoup de portes.

J'espère que vous serez heureux de faire représenter votre illustre pays dans cette collection, et qu'il vous sera facile dans votre maison d'exécuter, ce que je prends la liberté de vous demander.

Je vous envoie une petite brochure ou vous trouverez tous les détails désirables sur mon entreprise, sur les encouragements qu'elle a reçu, sur ce qui a été fait.

A la page 4 vous trouverez le programme qui a été suivi par tout le monde, et que je vous prie de vouloir bien observer, afin qu'il y ait harmonie dans la collection. (Papier de 28 centim, de haut, de 22 de large ; marge de 5.)

Pour la signature vous pourriez vous adresser à Monseigneur l'Archevêque de Dublin, ou, à celui de Tuam, ou, a celui d'Armagh. Peut-être que quelqu'un de ces vénérables prélats, surtout celui de Dublin, se chargerait volontiers, sur votre demande de faire orner la traduction richement, de manière a ce qu'elle fût un hommage vraiment digne de l'Irlande. Les ornements devraient etre pris dans les souvenirs nationaux

Veillez agréer, Monsieur le Supérieur, l'hommage des sentiments de profond respect,

Avec lesquels j'ai l'honneur d'être

Votre tres humble serviteur,

D. SIRE,

Directeur au Seminaire St. Sulpice.

Je vous prie de vouloir bien me dire si je puis compter sur le succès de ma demande. C'est au mois de Juillet que j'irai à Rome. La traduction devrait m'être remise à la fin de Juin, si c'est possible.

TO THE SAME.

MONSIEUR LE SUPERIEUR,

La lettre de M. l'Abbé Sire se recommande si bien par son objet même, à votre bienveillance que nous ne saurions y rien ajouter. Il s'agit d'une œuvre spécialement chère au cœur du Père commun des fideles, d'une œuvre qui doit consacrer la memoire du plus grand acte religieux du Pontificat de Pie IX, et qui intéresse tout ensemble la science et la foi. Monsieur l'Abbé Sire désire que nous appellions sur cette œuvre, votre attention : Nous nous estimerons heureux si, simples intermediaires de cette pensée Catholique, nous pouvons, en la signalant, comme nous le faisons, à votre pieté, en procurer d'une manière plus complète, l'exécution.

Veillez agréer, Monsieur le Superieur, la nouvelle expression de mes sentiments tres respectueux.

LETRESORIER,

Membre du Conceil Central.

The Very Rev. Father Bennett wrote to me enclosing the foregoing letters, and asking me at the same time to find out some person who might be willing and able to translate the Bull "INEFFABILIS." I readily undertook the task myself. After a few days he communicated his success to the Superior of St. Sulpice, who thenceforward sent his communications direct to Tuam.

LETTER OF MONSIEUR L'ABBÉ SIRE TO THE TRANSLATOR.

Paris, le 17 Juin, 1865.

MONSIEUR L'ABBÉ,

Je vous annonçais hier un exemplaire de la Bulle, et vous avez dû être étonné de ne pas la recevoir. Je n'ai pu la faire partir qu' aujourd'hui.

Je suis heureux qu'un homme tel que vous, bien connu en Irlande pour sa connaissance speciale de l'Irlandais, veuille bien traduire cette bulle.

Il ne faudra pas manquer de mettre votre nom, et de demander a l'évêque, ou plutôt au célèbre archevêque de Tuam d'apposer son sceau et sa signature.

S'il est possible à Tuam, ou a Dublin, ou ailleurs de la faire orner, de

manière a représenter dignement l'Irlande, veuillez le faire : Monseigneur s'y prêtera volontiers, je l'espère. Partout on a rivalisé d'ardeur pour offrir à Pie IX. de splendides traductions.

Je vous rappelle que le papier doit être beau et avoir 28 centimètres de haut. 22 de large (mesure française), c'est sur la marge tout autour de l'écriture qu'il faudrait mettre les ornements. La première feuille doit porter cette inscription : "Traduction de la Bulle Ineffabilis en langue Celtique d'Irlande, faite à Tuam par M. l'Abbé Ulick J. Bourke." Cette feuille doit avoir les emblèmes de l'Irlande et être richement ornée.

Vous pouvez prendre le tems qui vous sera opportun pour tout cela. Mais plutôt ce sera fini, mieux cela vaudra pour moi.

Veuillez agréer mes remerciements et mes hommages respectueux,

Votre très humble serviteur,

MARIE-DOMINIQUE SIRE,

Je vous envoie avec la bulle une notice sur mon entreprise.

Paris le 27 Novembre, 1865.

MONSIEUR L'ABBÉ,

J'arrive de Rome, ou j'ai passé deux mois ; et, en arrivant je trouve votre lettre ; cette lettre m'annonce la Bulle Irlandaise que l'on s'est trop hâté de m'expédier à Rome. J'étais parti déjà quand elle a dû y arriver. Je viens d'écrire pour qu'on me la renvoie.

On m'a dit que cette bulle est très bien ornée ; qu'elle est fort-belle.

Je vous remercie, et vous prie de remercier ces dames qui vous ont prêté leur concours.

Le S. Père, a qui j'allais présenter ce qui est terminé de ma collection, m'a donné trois audiences dont une fut de plus d'une heure. Il a voulu tout voir. Il a admiré beaucoup ; m'a témoigné sa vive satisfaction ; m'a encouragé à finir le plutôt possible ; m'a promis un Bref où il va remercier tous mes co-opérateurs. Il veut placer l'ouvrage à la Bibliothèque vaticane à une place d'honneur.

Dans l'article que vous vous proposez de faire, et que je vous prie de m'envoyer, vous pouvez dire cela.

Je suis heureux que vous ayez entrepris la publication de la Bulle en quatre langues. Je recevrai un exemplaire avec grand plaisir.

J'ai demandé à l'évêque de Liverpool la traduction en dialecte de l'île de Mann. Monseigneur a écrit au curé de l'île. On m'a répondu que la chose était très difficile, qu'on ferait ce qui est possible. Depuis lors je n'ai plus de nouvelles. Je ne sais si on a revenu à cette idée. Je voudrais bien qu'on complât par là la collection des traductions celtiques. J'en ai quatre

pour la Bretagne Française. Si vous y pouvez quelque chose par votre article ou autrement, je vous en serai bien obligé.

Veuillez agréer, Monsieur l'Abbé, avec mes plus vifs remerciements
l'assurance de mes sentiments les meilleurs

D. SIRE,

Directeur au Séminaire de St. Sulpice.

Paris le 15 Octobre, 1866.

MON CHER MONSIEUR,

J'ai fait relier richement votre belle Bulle. Je remettrai toute ma collection au S. Père aux fêtes de Juin 1867.

Si votre volume renfermant la Bulle en quatre langues a paru, je vous demande de vouloir bien me faire cadeau d'un exemplaire, signé de vous en souvenir.

Veuillez agréer, à l'avance, mes remerciements,

MARIE-DOMINIQUE SIRE,

Directeur au Séminaire St. Sulpice à Paris.

IRISH VERSION OF THE BULL "INEFFABILIS."—THE MANUSCRIPT AND ITS ILLUMINATION.

As soon as the version of the Bull which, in the present volume, is committed to type, had been rendered into Irish and fully and clearly copied, it was the writer's warmest desire to get some able hand to transcribe it on vellum, and to illuminate the pages of the manuscript in the highest style of art that the hand of the cleverest limner in Ireland could accomplish; and, above all, in the Celtic or Irish style, which alone was in keeping and in historic accord with the language, the subject, and the nation. Moved by this feeling he consulted the religious ladies of the order of the Presentation Convent and those of the order of Mercy, Tuam. The good sisters of the Presentation in Tuam are continuously devoted to the object for which their institute was founded—teaching the children of the poor. The inhabitants who live in the suburbs are blessed with poverty in all its varieties and forms. From these outlying districts, and from the rural neighbourhood, numbers of poor children are continually flocking to the schools. The religieuses have very little time to spare. Nevertheless, a few amongst them cease not to cultivate the art of illuminating, and are very clever limners. By the ladies of the Mercy order he was assured that by far the ablest in the art of manuscript illuminating was Sister Mary Augustine (*née* Moore), a religieuse of the Baggot-street community of the Order of Mercy, Dublin. Rev. Mother of Tuam (Mrs.

Mary Johanna Dowdal) wrote to the Rev. Superioress, Mrs. Kirwin, both belonging to the same order, and she received the following reply :

Convent of our Lady of Mercy, Baggot-street,
Feast of the Help of Christians, 1865.

MY DEAR REV. MOTHER,

Two of our dear sisters are very ill; and dear Rev. Mother is so much occupied that she desires me to write to you to say that she will be but too glad to get the illumination done by Sister Mary Augustine, who will not fail to produce something creditable both to our order and country. Sister Mary Augustine hopes Father Bourke will write on vellum bought at Bellew's in Grafton-street, as what she gets there is far superior to any she has had from London or even Paris. She would feel grateful if he would send her, as soon as possible, the size of the spaces he means to leave, and the form of the Irish capitals he will use. She has a few Irish patterns.

The Irish formerly used no borders. But if the work is to be done in the modern book form, the whole of the first page should be a part of the first sentence, in ornament. Of course, this would be more laborious than the mediæval style. But one would not choose to do anything incorrectly.

We are all quite proud at the idea of such a beautiful offering being made to the Pope by our beloved order.

Believe me, respectfully and affectionately

Yours in Jesus Christ,

SISTER MARY EVANGELIST.

To the Rev. Mother, Mercy Convent, Tuam.

The foregoing letter and a few others, out of many, are presented to the reader as links in a chain, to show the connexion between what has been just stated on the subject of illumination and the manuscript which Sister Mary Augustine of Golden Bridge convent was requested to pen—not for the writer's sake, but for the Head of the Church of Christ on earth, the Vicar of Jesus amongst men—for the sake of the Church of Ireland and for the Irish people. And well did the venerable religieuse perform the task she imposed on herself. She completed the illumination of the manuscript in a manner worthy of the order of which she is a distinguished member; worthy of our common country, which should hold in the art of illuminating one of the highest places—that position which she once held in the days of her greatness amongst the nations famed for learning; worthy of the Holy Father to whom the manuscript was to be presented; and not entirely unworthy as an offering of love to the august Queen of Heaven, the immaculate Mother of Jesus. In the front page a magnificent drawing of the Immaculate Conception—our Lady with the

horned moon under her feet—was painted in the most brilliant style which the illuminating art could attain.

Sister Mary Augustine expresses her own opinion and that of the Rev. Superioress, Mrs. Kirwin, in the annexed letter to the translator and editor of the dogmatic Bull.

Convent of Mercy, St. Vincent's, Golden-bridge,
Dublin, 21st September, 1865.

REV. DEAR SIR—

Having completed the illumination, I wrote to Mr. Bellew about pressing the manuscript. I have done all I could; and the manuscript is certainly handsome.

Rev. Mother hopes your noble Archbishop will like it. I am vain enough to think that you will.

Very faithfully yours in Jesus Christ,

SISTER MARY AUGUSTINE.

Rev. U. J. Bourke, Tuam.

A likeness of the Irish wolf-dog, in the attitude of one just ready to pounce on the ruthless foe of shepherd and fold, was as a national cognizance represented, and drawn in splendid style certainly, in one of the illuminated pages. This figure was criticised by many who inspected the manuscript, and who did not understand fully the meaning of this symbolic feature in heraldry as a national cognizance. The writer asked her opinion on this point, and spoke to her of the views of those who in a friendly manner expressed their thoughts on the subject. The following reply was soon after received. Its truthfulness and the power of thought it expresses struck the writer forcibly, and he deemed it not unworthy of a place in these pages :

Convent of the B.V.M. of Mercy,
St. Vincent's, Golden-bridge, 6th October, 1865.

DEAR AND REV. SIR—

The manuscript arrived on yesterday, and has been forwarded to-day to Paris.

I am glad it met your approbation and that of his Grace the Archbishop.

As for the emblem, so good an antiquary as you are, must know that before Ireland was a province she had, as a nation, no emblem—being in fact four kingdoms.

There was, to be sure, the red-hand of O'Neil for Ulster, and the strong hand of O'Brien for Munster; but of the cognizance of Connaught and Leinster I have not read; so I could not put them in the corners. The shamrock, certainly—the only ancient emblem—I have used.

Referring to the round tower as an emblem of our nationality, no person

could have induced me to use it. For the first use of the round tower as such I ever met was an atrocious engraving on the front of Moore's Melodies ; and, besides, it has been further vulgarized as an embellishment to a score or more of Irish quadrilles.

As for the hound—the Irish wolf-dog—which I have drawn ready to pounce on the foe, I think him a better representative of the tall fellow who left Limerick to fight at Fontenoy and Cremona, or of the soldier who fell at Castelfidardo, or of him who defended Spoleto ; and fitter still to represent him gathered up ready to spring on his foe, than have him crouched in his kennel. Therefore I drew him so.

Begging you to excuse all this trouble,

I am,

Yours faithfully in Jesus Christ,

SISTER MARY C. AUGUSTINE.

To Rev. Ulick J. Bourke, Tuam.

THE PROJECT OF THE ABBÉ SIRE AND ITS SUCCESSFUL ISSUE.

The French people as a nation are very Catholic. The French people as a race are very noble and enterprising. The French people in the domain of letters, and in the ranks of civilization as well as of military glory, have ever been amongst the foremost. These three propositions full of praise are historically true. To the mind of every scholar who knows France, her history, and the works which in arts, sciences, philosophy, and theology, Frenchmen in the past have left for the instruction and admiration of men of learning who in every clime have followed in their wake, these expressions of laudation are only the echo of that voice which evident merit proclaims. To proffer proofs in detail, with all the abundant materials at hand, would soon fill a volume ; and the examples deduced to illustrate them would readily fill a second. This is not, however, the object of the writer. The assertions—as propositions advanced without proof are called—must for the present be taken as morally true at least.

The very exuberance of the Catholic spirit of the French people was, by a singular paradox, the cause even of their follies at one time in matters of religion. They would be highly Catholic—Catholic above and beyond other nations and other people. They were rigidly Catholic, and therefore were permitted in the persons of their forward sons to slip off into a by-path of

their own choosing. This spirit ended in Jansenism. Still the French nation loved the good old faith—the faith delivered to the saints; the faith taught by the fathers; the faith which rested on St. Peter, the foundation of the Church of God—“thou art Peter, and upon this rock I will build,” said Christ, “my Church;” the faith of Gregory VII., of Innocent XI., and of Benedict XIV.; the faith of her emperors and kings, of Charlamagne and St. Louis. This striking earnestness in the Catholicity of the French church in its relations with the Holy See, is illustrated admirably in the lives of Fenelon and of Bossuet. Both were distinguished for learning of the highest order; they were great in piety—great in the power of preaching, in season and out of season, the words which give life to the soul. Children highly gifted and greatly endowed with blessings of a corporal and spiritual character, sometimes forget the reverence due to a fond father; yet they at least love that father and revere his person. Thus the French church sometimes felt towards the spiritual father of all the faithful. Nevertheless, it is true to declare that from the day the Franks received the blessings of the true faith to this hour, they are fervently pious and warmly devoted to the cause of Catholicity. This fervidness is to this day manifested even now in the generous zeal that has seized the soul of the Abbé Sire to undertake the noble project of having translated into all the languages and dialects spoken throughout the globe the Bull “*Ineffabilis*,” and of illuminating and embellishing the manuscripts in the most magnificent style of art peculiar to each nation. This was truly a Catholic thought. Nothing but the spirit which the Catholic Church alone breathes could have inspired it. And that inspiration breathing in the soul of a French ecclesiastic was peculiarly felicitous.

The French people as a race are very noble too, and enterprising. Nobility of soul, and mental power, and great enterprise in deeds of daring, danger, or chivalrous devotedness, are read in every page of their history. The great achievements ascribed to their kings and emperors belong in part to the people; for if their rulers had not brave and spirited subjects, they never would have undertaken nor carried out projects of power and princely greatness. It has been said by a great man that the tone and teaching of the public press of a nation is as much an effect as a cause. The people give a tone to the press—they can change it, or make it an instrument of greater or less power, and effective for good or evil. This same view appears to the writer to be true with regard to the men of mind and power who have arisen in Church and State in France. They are as much an effect as a cause. Their greatness is owing in part to the chivalrous spirit of the French people. They are remarkable for this feature in their national character. Nay, they know it, and they feel it. What is the work of one great man amongst them is the work of the nation. The daring and successful enterprise of Monsieur Lesseps in connecting the Red Sea

with the Mediterranean is regarded by every Frenchman as his own work. It is the work of the nation; and each native of France, like the children of a family, feels what concerns the dignity and glory of his nation concerns himself. The Boulanger who has been at the oven all day, and the waiter who has been serving at table English strangers in a third-class hotel, hears the news in the evening that the Austrians have been defeated at Solferino—immediately fling their caps high in air, and with jubilant emotion proclaim, *Nous avons vaincu les Autriches*. Though they fought not, nor witnessed the scene of action, still they identify themselves at once with their brethren in the field—they feel that the victory of the soldiers is their victory—their defeat, should it happen, their own defeat—they share alike in their joy and sorrow. And thus it is with every Frenchman. It is not necessary in these pages to draw the painful contrast, nor fortunately is it necessary to offer proofs, even if one would, the facts are so numerous and so abundant, of a contrary state of feeling existing in unfortunate Ireland—this land of sorrows. Class is divided against class, race against race, religion against religion—or rather the absence of religion, that is Protestantism and all its branches, against the Church of Christ. This state of things is not of the people. But like what our divine Lord said of the cockle sown amongst the wheat—“an enemy hath done this.” This spirit of division has been sown centuries ago. The foul cockle has been germinating for years. We must only pray to our Lord to heal this sad state in his own wise time. But it is not so in France. They are there all one family. As a nation they are animated by one spirit of citizenship; what is the work of one for the glory of France, is adopted as the work of the nation. It is this nobility of soul as a natural impulsive cause that has actuated the Abbé in undertaking this herculean labour. The same spirit amongst his brethren of France will hail, as they have hailed, the inception and the completion of this splendid enterprise—glorious for the Abbé and his memory, glorious for the church of France, glorious for the empire, for it will be more enduring than the fame of the “Exposition” of 1867, which so many crowned heads graced with their presence—more enduring than the fame of victories, for behold from *henceforth* all nations “in their myriad tongues shall call her blessed”—the Immaculate Mother of the Redeemer of the human race.

During the long cycle of centuries which rolled by—from the time that the system taught by Pythagoras concerning the revolution of the earth had been rejected for the plausible and apparently true one introduced by Ptolemy, to the period when, in turn, Copernicus and Galileo took the lamp of science and read the movements of the planets in the skies, and of the earth on which they trod, it was not easy to understand how the prophecy of Malachi concerning the offering of a clean oblation to the Lord from the rising of the

sun to the going down of the same could be verified. Viewing the prophecy in the light of the Ptolomaic system, how difficult—nay, incomprehensible it appears. But the Ptolomaic system is false. Viewing it in the effulgence of the light of the Copernican system, how simple and natural it appears. And the Copernican system is true. Thus, although it is true that from the infancy of holy Church to the present hour, all the faithful have always pronounced the Mother of God “blessed,” nevertheless, it is only to-day that her own prophecy is fully verified. Her Immaculate Conception is the first and crowning pearl in the wreath of glory which encircles her brow; she is “blessed” amongst women and above women primarily in her Immaculate Conception. To proclaim this to all nations, and to have all nations throughout the globe to proclaim it, in the words of the successor of St. Peter, in their own native languages, is fulfilling the prophecy in a remarkable manner, that “all nations shall call me blessed.” This dogma, defined and proclaimed in the language of each people, is a symbol of their veneration for the Mother of God, and a standing monument by which, as in a deed or bond, the nation proclaims its devotedness to Mary, and pronounces her “blessed” amongst women, now and for all ages to come.

The project of the Abbé Sire regarding the translation of the Bull “*Ineffabilis*” was put before the public in the issue of the journal *Le Monde* the 1st of June, 1863, and subsequently in December, 1864. What he then purposed to do is well shown in the words of the writer in *Le Monde* on that occasion; what the Abbé has actually done will be best shown from later accounts. The two views will serve to give a full picture, and for this reason the writer does not hesitate to present them on this occasion :

“M. l’Abbé Sire a eu dès 1860, la pensée de faire traduire dans toutes les langues la Bulle *Ineffabilis*, et de l’offrir au Souverain Pontife qui a eu la gloire de proposer à notre foi le mystère de l’Immaculée Conception.

“Mgr Lavigerie, auditeur de Rote pour la France, ayant eu l’honneur d’être reçu au Vatican, a demandé à Sa Sainteté de vouloir bien autoriser M. l’Abbé Sire à lui dédier ce recueil intéressant; Pie IX. a daigné agréer cette demande avec beaucoup de bonté et se réjouir d’un dessein si pieusement ingénieux.

“Le projet de M. l’Abbé Sire était chose bien hardie, car la Bulle *Ineffabilis* est d’une grande étendue, et il s’agissait d’obtenir, non pas une collection de quelques traductions déjà faites, mais une collection de traductions très-nombreuses qui étaient presque toutes à faire, et qu’on demandait aux divers pays du monde catholique, chaque peuple étant invité à accepter la Bulle, en la faisant passer dans sa langue, et à la renvoyer en action de grâces à Pie IX, pour qu’elle puisse être conservée comme un monument précieux aux archives du Vatican. Il s’agissait d’obtenir, non pas des traductions quelconques,

faites par des hommes peu compétents, mais des traductions soignées, dues aux hommes les plus versés dans leur littérature nationale et déclarées fidèles par la plus haute autorité ecclésiastique de chaque pays. Mais autant ce projet était difficile à réaliser, autant il était beau en lui-même et capable de se faire accepter. Aussi, tous ces obstacles ont été bien vite écartés : de tous côtés on s'est empressé de répondre à l'appel de M. l'Abbé Sire, comme on s'était empressé de lui venir en aide pour la *Collection de documents relatifs à la définition du dogme de l'Immaculée Conception.*"

The programme for the translators to follow is thus laid down in the same journal :

"Le programme tracé aux traducteurs était conçu en ces termes : 'La traduction doit être manuscrite, faite avec soin, en caractères du pays, sur un bon papier, blanc ou de couleur, ayant 28 centimètres de haut sur 22 de large, avec une marge d'au moins 4 ou 5 centimètres tout autour de l'écriture. Autant que possible, on doit orner cette marge dans le goût du pays. De plus, on est invité à placer en tête de la traduction, sur une feuille distincte, et ornée dans le même goût, le titre suivant : *Traduction de la Bulle Ineffabilis en langue...*(mettre le nom de la langue).'

"Ces quelques lignes ont suffi pour provoquer dans l'univers entier l'émulation d'un grand nombre de personnes, qui n'ont reculé devant aucune difficulté pour donner à leur patrie une place d'honneur dans ce recueil destiné au Vicaire de Jésus-Christ."

The amount of aid which those who are not actually engaged in the translation can render towards the cause is next put forward, in the number of *Le Monde* issued on the 24th December, 1864 :

"Les personnes qui, ne pouvant fournir aucune traduction dans ces langues, désireraient cependant aider de quelque manière à l'entier achèvement du vaste recueil, seront volontiers admises soit à faciliter par leur entremise le travail des autres, soit à orner ou à faire orner les traductions trop simples déjà reçues, à composer un ou plusieurs titres de Bulle illustrés, soit enfin à partager les frais des riches reliures et du meuble destiné à les contenir, reliures et meuble qu'on a le projet d'exécuter avant d'offrir au Saint-Père ce magnifique hommage de reconnaissance de tous les peuples. Avant de l'envoyer à Rome on se propose d'en faire une exposition qui permettra à tout le monde de l'admirer.

"On est prié de s'adresser à M. l'abbé Sire, directeur au séminaire de Saint-Sulpice, à Paris, qui sera heureux de donner tous les renseignements désirables, et de faciliter à chacun la réalisation de ses désirs.

In the same issue of the *Monde*, and early in the year 1865, the probable number of volumes containing the several versions was spoken of and put forward as follows. The translations will comprise at least twenty volumes of five hundred pages each :

“ Le 1^{er} volume renfermera les langues de l'EUROPE Gréco-Latines, savoir : le Castillan, le Grec, l'Albanais, le Roumain des Moldo-Valaques, l'Italien, le Portugais, le Maltais, le Roman des Grisons, le Français.

“ Le 2^e volume sera consacré aux divers dialectes de l'ITALIE ; chaque langue populaire des divers Etats de cette belle contrée aura là sa place : le Vénitien, le Tyrolien, le Lombard, le Piémontais, le Sarde, le Génois, le Romagnol, le Napolitain, le Calabrais, le Sicilien, etc.

“ Le texte Italien proprement dit deviendra certainement, sous la main délicate et habile de très-nobles Dames, qui ont bien voulu en entreprendre l'ornementation, un modèle de peinture décorative, où seront rappelées toutes les gloires de l'Italie. Il sera relié séparément de ces divers dialectes.

“ Le 3^e volume sera consacré aux diverses langues de l'ESPAGNE, savoir : le Castillan, le Basque dans ces quatre dialectes du Guipuscoa, de la Biscaye, de l'Alava et de la Navarre ; le Bable des Asturies ; le Gallego de Galice ; le Catalan, le Valencien, le Majorquin, l'Aljamiada, peut-être même le Gitano.

“ Sa Majesté Catholique la reine d'Espagne a voulu elle-même offrir ce volume, qui sera magnifiquement illustré par ses soins. D'autres Majestés se proposent d'imiter ce royal exemple dans plusieurs pays.

“ Le 4^e volume sera consacré aux langues principales de la FRANCE, savoir : le Flamand, l'Alsacien dans ses deux dialectes de Strasbourg et de Sondegau ; le Breton dans ses trois dialectes de Vannes, de Quimper et de Léon ; le Limousin, l'Auvergnat, le Rouerguat, le Languedocien, le Provençal, dans ses deux variétés de la Provence et du Comtat Venaissin, l'Italien (pour la Corse et Nice), le Basque enfin dans les trois dialectes du Labour, de la Soule, et de la basse Navarre.

“ Le 5^e volume sera consacré aux autres dialectes parlés en FRANCE, savoir : le Picard, le Normand, le Champenois, le Lorrain, le Bourguignon, le Franc-Comtois, le Morvan, le Bourbonnais, le Lyonnais, le Dauphinois, le Savoisien, le Poitevin (des Deux-Sèvres et de la Vendée), l'Agenais, le Gascon des Landes et de Bigorre, le Béarnais, et d'autres encore peut-être.

“ Nous avons déjà dit que le texte Français, relié à part, a été écrit et orné avec un soin tout spécial.

“ Le 6^e volume renfermera les quatre langues de la GRANDE-BRETAGNE, savoir : l'Anglais, le Gallois, l'IRLANDAIS, l'Écossais ou Gaélique.

“ Le texte Anglais sera comme le texte Français, comme les textes Es-

pagnol et Italien, orné avec le plus grand luxe. Il sera l'œuvre de l'aristocratie Britannique.

“ Le 7^e volume sera consacré aux langues GERMAINES, telles que l'Allemand, le Flamand, le Hollandais, le Scandinave du DANEMARK, de la Suède, de la Norvége, etc.

“ Rien ne sera épargné, en très-haut lieu, pour que le texte Allemand représente avec éclat, dans la collection, l'art catholique de ce grand peuple.

“ Le 8^e et le 9^e volume seront consacrés aux langues de la grande famille SLAVE : le Ruthénien, le Russe, le Polonais, le Lithuanien, le Tchèque de la Bohème, le Serbe, le Croate, l'Illyrien, le Bosniaque, le Bulgare.

“ L'exemplaire Polonais et l'exemplaire Lithuanien seront d'une beauté tout exceptionnelle. Ils seront l'œuvre de Mme. la comtesse Marie Przedzicka, c'est tout dire. Cette noble et généreuse dame, d'un talent éminent, tient à faire de ces deux volumes le digne hommage de la Pologne et de sa noble sœur la Lithuanie. L'écriture, les dessins, tous de sa main si habile, la reliure, rein ne sera épargné pour leur donner un rang à part.

“ Le 8^e volume sera consacré aux langues FINNOISES des Lapons, des Finlandais, des Maggyars de la Hongrie, etc. Le texte Hongrois ne le cédera en rien au texte Allemand. On se propose d'en faire une sorte de monument artistique vraiment national.

“ Avec le 10^e volume commenceront les traductions de la Bulle dans les langues de l'ASIE. Ce 10^e volume renfermera les langues de l'Asie Occidentale Sémitiques, savoir : l'Hébreu, le Chaldéen, le Syriaque et l'Arabe.

“ Le 11^e sera consacré aux langues de l'Asie Occidentale non Sémitiques, savoir : l'Arménien, le Géorgien, le Turk, le Persan, le Kurde.

“ Le 12^e et le 13^e seront l'hommage des INDES. Ils contiennent les langues Indoustani, Mahratte, Congouny, Maleyalam, Kanara, Toulouva, Tamoule, Shingalaïse, Telinga ou Toulougou, Ourya, Bengali, des Birmans, des Siamois, des Laociens, des Cambogiens, des Carians, des Bannars, des Malais.

“ Le 14^e volume sera consacré aux langues de l'ASIE CENTRALE ET ORIENTALE : l'Annamite de la Cochinchine et du Tong-King, le Thibétain, le Tartare des Mongo's et des Mandchoux, le Coréen, le Chinois, le Japonais.

“ Ces cinq volumes, consacrés aux langues de l'Asie, auront d'autant plus d'intérêt que toutes les traductions y seront écrites en caractères indigènes.

“ Avec le 15^e volume commenceront les traductions de la Bulle dans les langues de l'AFRIQUE. Ce volume renfermera les langues les plus importantes, savoir : l'Arabe vulgaire de l'Egypte, de la régence de Tripoli, de Tunis, de l'Algérie et du Maroc ; le Cophte, le Kabyle ou Berbère, parlé dans une grande partie de cette vaste presqu'île ; l'Abyssin (la langue sacrée

ou le Ghez, la langue vulgaire de l'Amhara, celle du Tigré, et les deux langues de la côte, Bogos, Taltale); enfin le Gallas, c'est-à-dire le Galla proprement dit et le Sidama ou Caffa.

“ Le 16^e volume sera consacré aux diverses langues des Nègres.

“ Le 17^e volume, aux langues parlées dans les îles de l'Afrique : à Malte, aux Canaries, aux Açores, aux îles du Cap-Vert, à Madagascar, à l'île de la Réunion, aux Comores, etc.

“ Le 18^e volume renfermera les principales langues indigènes de l'Amérique du Nord : (Empire du Mexique. République des États-Unis. Colonies européennes de la Nouvelle-Bretagne et de l'Amérique Russe).

“ Le 19^e volume, les langues de l'Amérique Centrale, des Antilles, et de l'Amérique Méridionale : (Empire du Brésil, républiques de la Colombie, de la Nouvelle-Grenade, du Venezuela, de l'Équateur, du Pérou, de la Bolivie, du Chili, de la Plata, de Buenos-Ayres, de l'Uruguay, du Paraguay—colonies Européennes des trois Guyanes Hollandaise, Anglaise et Française).

“ Le 20^e volume, les langues indigènes de l'Océanie, c'est-à-dire de la Malaisie : (îles Philippines, îles de la Sonde, etc.), de l'Australie, des nombreux archipels de la Mélanésie et de la Polynésie.

“ Un ou plusieurs volumes supplémentaires renfermeront les traductions, qui n'auraient pas été remises assez à temps pour prendre place dans ce recueil.

“ Tous les peuples, comme on le voit par cet aperçu, seront appelés à traduire dans leur idiome la Bulle Ineffabilis, et déjà la plupart ont répondu à cet appel. Ce sera là, à coup sûr, le plus vaste recueil de langues que l'on ait jamais eu la hardiesse de former.

“ Enfin un dernier volume racontera l'Histoire intime de la collection, la manière dont elle a été entreprise, poursuivie, menée à bonne fin, et dira le nom des personnes qui ont voulu y prendre part.

“ En tête du recueil prendra place un volume d'Introduction, qui sera, par ses décorations, le plus riche de tous, et formera comme la *table des matières*. Là seront les titres généraux, écrits en caractères Hébreux, Sanscrits, Chinois, Cunéiformes de l'Assyrie et Hiéroglyphes de l'antique Égypte, l'Épigraphe, la Dédicace à Pie IX., l'Énumération et la Classification des diverses langues, etc.; ce sera comme le volume d'honneur, qu'on pourra présenter un jour aux étrangers, à Rome, pour leur donner une idée de tout l'ouvrage.

“ Il est touchant de penser qu'un temps viendra, bientôt peut-être, où plusieurs de ces langages imparfaits, destinés à disparaître au contact de notre civilisation, ne vivront plus que dans le pieux hommage qu'ils auront fait d'eux-mêmes, avant de mourir, à la Reine de tous les peuples, à Celle

dont les lèvres virginales ont laissé échapper ce cri prophétique : *Toutes les generations m'appelleront Bienheureuse.*"

NO ONE BUT A CATHOLIC CAPABLE OF PERFECTING SO GREAT A WORK.

This polyglot translation of 300 languages in manuscript, and so highly illuminated and embellished, is the most wonderful work of the present age in the literary world. No one but a child of the Catholic Church could have conceived so grand an idea, and no one but a son of that universal Church, aided by his brethren, could ever have brought it to a successful issue.

"On le voit, par cette rapide esquisse, la traduction de la Bulle *Ineffabilis* dans toutes les langues est une œuvre remarquable sous tous les rapports, et il n'y a vraiment que le catholicisme qui ait pu l'inspirer. Ce n'est pourtant qu'un *épisode* de la proclamation du dogme de l'Immaculée Conception, et l'on peut juger par là de la fécondité prodigieuse de ce grand acte de Pie IX.

"Lorsque Mgr. l'Evêque du Puy se rendit à Rome pour assister à la canonisation des Martyrs Japonais, il eut le bonheur de faire connaître au Souverain Pontife une partie de ce que nous venons de raconter. Pie IX, dont la forte et tendre dévotion à la Vierge Immaculée est un sujet d'édification et d'espérance pour toute l'Eglise, se montra fort ému de cette vaste entreprise ; il saisit une plume et daigna sur le champ adresser au modeste prêtre de Saint-Sulpice quelques lignes d'encouragement, de cette main que ni l'âge ni le malheur n'ont fait encore trembler, et dont nul catholique ne lit sans vénération la ferme et solennelle écriture.

"Et comme si ce n'était pas encore assez d'avoir donné un témoignage si expressif de son approbation, notre très-saint Père le Pape a bien voulu accepter la *Dédicace* de cette traduction polyglotte, *BENIR TOUS CEUX QUI Y METTRAIENT LA MAIN*, envoyer à M. l'Abbé Sire de nombreux et magnifiques ouvrages, trouvant dans sa pauvreté le secret de se montrer toujours riche et prodigue."

The ornamentation and the calligraphy of those received in 1865 are truly elegant, and expressive of knowledge and love on the part of the artists and pensmen.

"Déjà M. l'Abbé Sire a entre les mains de véritables chefs-d'œuvre de calligraphie et d'ornementation, qui rappellent les plus beaux manuscrits du moyen âge.

"Mentionnons tout d'abord le texte Latin, destiné à servir comme de point de départ ; il a été exécuté, sur vélin, par les soins des révérends Pères Jésuites du collège de l'Immaculée-Conception, à Vaugirard, avec une magnificence vraiment princière ; ici la reliure elle-même est précieuse ; elle a été faite par M. Lesort, d'après les indications de ces Pères, avec un goût

exquis. Ce splendide volume a été présenté, en juillet 1863, par M. Carrière, supérieur du séminaire de Saint-Sulpice, à Sa Sainteté Pie IX, qui a daigné apposer à la fin de la Bulle sa signature.

“Après le texte latin, il est juste de citer en première ligne la traduction Française, qui est, dans son genre, une œuvre plus précieuse encore ; car elle offre, à chacune de ses pages, une nouvelle merveille de décoration gothique, due au zèle intelligent et délicat des Dames de l’Assomption d’Auteuil.

“Les religieuses de Notre-Dame de Sion ont fait un travail analogue, en s’inspirant des plus beaux dessins des livres publiés par M. Curmer : l’Imitation de Notre-Seigneur Jésus-Christ, les Heures d’Anne de Bretagne, le Nouveau-Testament.

“Les religieuses du Sacré-Cœur se sont partagé, avec ces Dames, l’honneur d’embellir et de rendre de plus en plus précieux un recueil où le mérite de la calligraphie et de l’ornementation le disputera, grâce à leur zèle intelligent, à celui de la linguistique. Elles ont composé un très-grand nombre de titres de Bulle, qui feront un jour l’admiration de tous les connaisseurs.

“Les religieuses de Marie Réparatrice, de la Retraite, de Notre-Dame (maison de la rue de Sèvres dite des Oiseaux, maison du boulevard Monceaux dite du Roule, maison de l’Abbaye-aux-Bois), du Saint-Cœur de Marie à Nancy, si habiles dans l’art de la miniature, ont voulu coopérer elles aussi à une œuvre si intéressante, et la plupart des autres maisons religieuses seront heureuses de les imiter.

“Les Frères de la Doctrine chrétienne ont fourni de leur côté un très-grand nombre de pages parfaitement illustrées.

“Plusieurs artistes chrétiens, fort connus par leurs travaux, se sont aussi offerts, et leurs services ont été agréés.

“Comme on laisse à chaque artiste sa liberté dans le choix des dessins, on aura une collection des plus variées.”

A VIEW OF THE ACTUAL WORK DONE UP TO 1868.

A view of the project contemplated by the learned and zealous Superior of the College of St. Sulpice is presented in perspective in the foregoing outline. A view of the project already accomplished, and which has been furnished in his own words, cannot fail to be interesting.

In perspective he viewed twenty volumes of translations, as the highest number he could hope to effect ; in reality eighty volumes are the fruit of his labours and those of his co-operators. Nor did he expect to have so many nations and peoples represented in their varied lingual dress ; now the number of different languages made the vehicle of the Immaculate Virgin’s

praises amount to three hundred ; and the moderate aid he expected from the Catholic world has been enlarged into princely proportions. Witness the manuscript copy presented by Poland, in the enriching of which, with illuminations and ornamentations of the rarest kind, the sum of 10,000 francs has been expended. A pictorial narrative of the ecclesiastical history—century by century—of that catholic and suffering country adorns the margins. These drawings are of the rarest and most elaborate kind. This rich and highly-finished work is the gift of the noble Polish lady, the Countess Mary Prezedriecka.

As will be seen further on, the Countess de Maistre (*née* O'Byrne) proposes to expend the sum of 10,000 francs in ornamenting a second copy of the Irish version of the Bull *INEFFABILIS*, which is published in these pages. With a religious zeal kindred to that which animated Judith—love for her own people and their faith—and which is very striking and elevated in Catholic Irish ladies, as has been manifested on a late occasion by the Marchioness of Queensbury rising high above the women of her time and the prejudices of the day, in nobility of soul and in pure Catholic charity—the Countess de Maistre, with a munificence truly princely, expends the sum of 10,000 francs in ornamenting the Bull *INEFFABILIS* with a history of the Catholic religion in Ireland, illuminated and pictorial adorning the margins of each page. Thus Catholic Poland and Catholic Ireland, like twin sisters in suffering, in slavery, and in sorrow, will have, by a singular coincidence, the history of their Christian heroism depicted in the world's collection of those gifts of faith and love presented at the feet of the Immaculate Mother of the Lord of the universe. Ten thousand francs is not, however, the highest amount which the illuminating, ornamenting, and binding of a copy of these versions of the Bull has cost. The copy presented in this collection by the imperial princes of Brazil has cost 50,000 francs. Thus the Catholic nations of the western and eastern hemispheres have exhibited a laudable emulation in their desire to lay at the feet of their Immaculate Mother the rarest and richest gifts in embellishing the subject of her praises, testifying by this outward mark of respect the inward ardent love and the strong Catholic faith with which their souls are animated. If the widow, in putting into the treasury the only two mites she possessed, was declared by our Lord then present, to have put in more than all the rest, Ireland, in her present widowed condition, may be said, in offering these two copies of the Bull—one of which will have cost 10,000 francs—to have presented to the Holy Father and to the Blessed Mother of God an offering equal at least to that of the most pious and most princely.

The following is the letter of the Very Rev. Superior of the College of St. Salpice to the writer :

Paris le 27 Nov., 1867.

MONSIEUR L'ABBÉ—

Je n'ai pu répondre qu'aujourd'hui à votre lettre du 5 Novembre.

J'ai présenté au S. Père le 29 Juin dernier, une collection de 300 traductions disposées en 80 volumes richement reliés. L'une de ces volumes a coûté 10,000 francs de reliure; la bulle du Brésil a coûté 50,000 francs donnés par la famille Impériale. Le Saint Père a trouvé tout cela fort beau, et veut lui faire une place d'honneur, en le mettant au milieu de la grande salle de l'Immaculée Conception au Vatican dans une meuble que je vais tâcher de faire exécuter avec le secours de tous ceux qui m'ont aidé pour les bulles:—Ainsi j'accepterai volontiers une contribution quelconque de l'Irlande, de Monseigneur de Tuam, de vous, &c.

Je vous envoie une traduction de l'article publié par ordre du Pape dans *le Giornale di Roma* sur notre collection.

Je vous enverrai aussi dans quelques jours une copie du Bref magnifique qu'il vient de m'adresser.

Votre bulle Irlandaise a été reliée avec soin. Celle de la Comtesse de Maistre (*née O'Byrne*), n'est pas encore faite. Elle offrira sur ses marges une histoire illustrée de la religion en Irlande. Le plan des dessins est fait; on va de mettre à l'œuvre.

Monseigneur Manning a apporté à Rome la belle bulle anglaise qu'il a fait exécuter à Londres à ma demande. Elle représente en belles peintures les principaux saints de *l'île des saints*.

La bulle Galloise et Ecossaise sont aussi bien soignées, précédées de beaux frontispices dus au pinceau de M^{lle}. Marie de Bellomaigre, qui est d'origine, Irlandaise.

Je vous serai reconnaissant, si vous avez la bonté de m'envoyer deux exemplaires de votre ouvrage, et des articles qui paraîtraient dans vos journaux sur les bulles.

Agréé, à l'avance, je vous prie,
tous mes remerciements,

D. SIRE.

IRELAND AND POLAND—THE COMTESSE DE MAISTRE AND THE COMTESSE
MARIA PREZEZDRIECKA.

The following letter received on the 17th February, as these pages were being printed, shows the nature of the work undertaken by the Comtesse de Maistre—love for Ireland, love for the Catholic religion, the religion of Ireland, devotion to Mary—these are the incentives of her heroism in this cause:

Paris le 14 Fevrier, 1868.

MONSIEUR L'SUPERIEUR—

J'apprends que votre traduction de la Bulle *Ineffabilis* n'est pas encore imprimée, qu'elle s'imprime, et que tout ne sera pas fini avant deux mois.

Je viens donc vous prier, en attendant votre volume, de vouloir bien me faire copier legiblement par un de vos élèves votre traduction, et de me l'envoyer sans retard dans quelques jours, voici pourquoi :

Madame la Comtesse de Maistre—née O'Byrne—dont le frère a été Zouave Pontifical, sachant que la *Pologne* a offert une bulle splendide, veut faire les frais d'une bulle ou sera représentée d'après les documents les plus sûrs toute l'histoire religieuse de l'Irlande. C'est un travail très étendu, qui lui coûtera bien 10,000 francs.

L'Irlande sera aussi—représentée par plusieurs exemplaires de la Bulle : Le Votre et celui de Madame la Countesse de Maistre. Ce dernier tres richement peint, et splendidement relié sera signé par tous les eveques d'Irlande.

Agréez, je vous prie, par avance
mes meilleurs remerciements.

D. SIRE.

Directeur au Seminaire St. Sulpice.

FINIS.



APPENDIX.

GIORNALE DI ROMA

GIORNALE UFFICIALE DEL GOVERNO PONTIFICIO.

La Definizione Dogmatica della Concezione Immacolata della Vergine Madre di Dio è certo l'avvenimento pii insigne del nostros riguardo ecologico alla credenza cattolica.

Laonde avvenne che i fedeli tripudiassero nell'animo di santa gloria al gran fatto, e che cavandone motivo di maggior confidenza in Maria per esser stati i benavventurati nell'aver udita dalla Cattedra Suprema del Vaticano profferita la gran sentenza che era durata nel desiderio dei trascorsi secoli, dovunque si accesero di maggior fervore ad onorarla. Difatti il Decreto che sublimava ad atto di fede il Privilegio concesso alla prima delle creature destinata a coöperatrice nella Redenzione divina, trovò eco in ogni luogo ove sono credenti, cioè a dire in tutte le parti del mondo, non solo le più popolate e colte, ma ancora le più inospitali e deserte; e la parola uscita dall'Autorità Infallibile del Vicario di Gesù Cristo, e riprodotta nella formola di breve encomio alla Santa ed Immacolata Concezione della Vergine Maria, si udì ripetere colla espressione della fede più viva in ogni lingua che risuoni su labbro umano.

Della universalità di questo entusiasmo religioso destato nell'orbe cattolico verso cotanto singolare Privilegio della Madre di Dio abbiamo una riprova in signe in un Monumento offerto nei passati solennissimi giorni alla Santità di Nostro Signore, pel quale la Bolla *Ineffabilis Deus*, con cui la Beatitudine Sua decretò dogmatica la dottrina dell'Immacolata Concezione, leggesi voltata in trecento delle lingue vive e parlate in tutta la superficie del globo.

Il pensie o di far compilare questo Monumento surse in mente al revmo D. Domenico Sire, prete della Congregazione di San Sulpizio, professore e direttore del gran Seminario di Parigi; ed egli che ne ebbe l'ispirazione e ne concepì il vastissimo disegno, potè ancora con la tenacità del proposito riuscire ad felice compimento dell'impresa col trasfondere l'attività del suo zelo in coloro che gli si fecero cooperatori.

La divozione poi dei fedeli verso la Vergine, e la riverenza al Santo

JOURNAL DE ROME

ARTICLE PUBLIE PAR ORDRE DE PIE IX.

La définition dogmatique de l'Immaculée Conception de la Vierge Mère de Dieu est certainement, pour la foi catholique, l'événement le plus considérable de notre siècle.

Ainsi les fidèles ont-ils tressailli d'allégresse à ce grand événement en se voyant assez heureux pour entendre proclamer du haut de la Chaire suprême du Vatican cette solennelle sentence qui avait été dans le désir de tant de siècles ; ils ont senti grandir leur confiance en Marie, et ont été animés d'un zèle tout nouveau pour honorer la Mère de Dieu. Le Décret, qui proclamait article de foi le privilège accordé à la première des créatures destinées à être la coopératrice de la Rédemption divine, a trouvé en effet un puissant écho dans tous les lieux où il y a des croyants, c'est-à-dire dans toutes les parties du monde : non-seulement dans les contrées les plus peuplées et les plus civilisées, mais encore dans les pays les plus hospitaliers et les plus déserts ; et la parole émanant de l'Autorité Infaillible du Vicaire de Jésus-Christ, reproduite, comme on sait, dans une très-courte formule populaire à la louange de la Sainte et Immaculée Conception de la Vierge Mère, est répétée sans cesse, avec l'expression de la foi la plus vive, dans les langues humaines.

Cet enthousiasme universel que ressent le monde entier pour le Privilège insigne de la Mère de Dieu nous est attesté par un Monument, offert à Sa Sainteté dans les jours de fêtes solennelles, qui viennent de s'écouler. Ce monument est la *traduction, en trois cents langues vivantes*, de la bulle *Ineffabilis Deus*, par laquelle Notre Saint-Père le Pape Pie IX a défini dogme de foi l'Immaculée Conception.

L'idée de cette Monumentale traduction est due à M. l'abbé Marie-Dominique Sire, prêtre de la congrégation de Saint-Sulpice, professeur et directeur au grand séminaire de Paris. C'est lui qui, après avoir eu cette belle inspiration et avoir conçu ce vaste projet, a eu assez de persévérance pour le mener à bonne fin, en inspirant l'activité de son zèle à tous ceux qui ont voulu devenir ses coopérateurs.

La dévotion des fidèles envers la Vierge Marie et leur vénération pour le Saint-Père, à qui l'ouvrage devait être offert, ont porté tous ceux qui y prenaient part à l'orner de leur mieux. Ils ont appelé à leur aide tous les arts du dessin pour l'embellir, et ont voulu qu'à chaque volume la beauté des pages fût rehaussée par celle d'une riche reliure. Pour donner ensuite aux diverses traductions l'authenticité désirable, on a eu soin de demander leur visa et leur signature aux Évêques des lieux d'où elles étaient envoyées.

Padre, a cui si protestava divolere umiliare l'opera, stimolarono quanti vi presero parte ad adornarla nel miglior modo possibile. Quindi si chiamarono in aiuto le arti tutte del disegno ad abbellirla, e ciascuna traduzione si fece più o meno rilevante con nobili e ricche legature; e a dare autenticità alle traduzioni stesse, per i diversi luoghi da cui si mandarono vennero queste munite della firma dei rispettivi Prelati Ordinari.

All'immensa raccolta si è prefisso il titolo di Ricordo linguistico Monumentale.

E per accennare alcune cose particolari che interessano la storia dell'opera, e ne mostrano la rilevanza, diremo le contrade dell'Asia esser state le prime a contribuirvi. Dall'Indie, dalle montagne del Tibet, dalle provincie del vasto impero Chinese, da quelle del Giappone, e dalla capitale della Corea vennero le traduzioni decorate con pitture eseguite secondo il gusto di quei paesi.

Dopo l'Asia venne l'Africa a pagare il suo tributo; e l'opera s'arricchì dei lavori mandati dall'Etiopia, dal paese dei Gallas, da quelli del Capo di Buona Speranza, dal Senegal, dall'Algeria, dall'Egitto.....

Non vi mancarono nè l'America in tutta la sua estensione;

Nè l'Oceania; e le isole sparse nelle solitudini dell'Oceano pacifico hanno mandato per ornamento della Bolla tradotta nei loro linguaggi i prodotti che tengono più preziosi; il corallo, la madreperla, le perle.

L'Europa vi ha preso quella parte più ampia e magnifica che si addiceva alla sua coltura; e senza entrare nel ricordo delle opere eseguite dalle singole sue nazioni non passeremo sotto silenzio che si distinguono per bellezza, ricchezza e sfoggio di ornati tanto nelle pagine come nelle legature le versioni fatte in Polonia e nel Portogallo, e quella mandata dalla città di Genova.

Ma a stringere in poco il moltissimo che potremmo ancora aggiungere intorno al gigantesco lavoro diremo che personaggi di famiglie regnanti e nomini i più illustri han voluto figurare nella vasta collezione; alla quale, oltre il Clero, han preso parte cittadini di ogni condizione, dal nobile, dal sapiente e dal ricco, fino all'umile operaio.

Con siffatti mezzi il reverendo D. Domenico Sire ha potuto riunire i gran numero dei volumi che presentano la Bolla *Ineffabilis* nella suddetta varietà di linguaggi, e che nelle coperture e negli ornati offrono le singolarità per le quali sono segnalate le arti di tanti popoli e nazioni. L'oro, l'argento, le pietre preziose, gli smalti, i mosaici, rivalizzano con le miniature e coi tipi della calligrafia; e tutt'insieme formano un complesso di bellezze e di ricchezze che è bene impiegato ad onorare la Vergine Madre di Dio.

L'abate Sire toccò il colmo del gaudio provato nell'aver promosso così bella opera e nell'esservi riuscito felicemente, quando il giorno stesso del Centenario de' Principi degli Apostoli ebbe l'onore di presentarla a Sua

Le titre qui convient à cet immense recueil est celui de Souvenir linguistique Monumentale.

Voici maintenant quelques détails qui pourront donner une idée plus complète de l'œuvre et en montrer l'importance.

Les contrées de l'Asie ont été les premières à y concourir. De l'Inde, des montagnes du Thibet, des provinces du vaste empire Chinois, des capitales même du Japon et de la Corée (comme de la Perse, de la Chaldée, de l'Arménie et de la Palestine), sont venues des traductions aux caractères indigènes, ornées de peintures dans le goût spécial de chacun de ces pays.

Après l'Asie, l'Afrique a voulu payer aussi son tribut, et la collection s'est également enrichie des travaux variés de l'Ethiopie, au pays des Gallas, du cap de Bonne-Espérance, du Sénégal, de l'Algérie, de l'Egypte...

L'Amérique, dans toute son étendue, s'y trouve dignement représentée.*

Après l'Amérique, l'Océanie ; la plupart de ces îles perdues dans l'immensité des mers, ont envoyé des traductions dont la reliure est ornée de leurs produits les plus précieux : de perles, de nacre et de corail.

L'Europe enfin y a pris cette part ample et magnifique qui convenait à sa civilisation avancée ; et sans entrer ici dans l'énumération ou la description des volumes de chacun de ses peuples, nous ne pouvons passer sous silence, entre tant d'autres qui se distinguent par la beauté, la richesse et l'éclat soit du manuscrit, soit de la reliure, ceux de la Pologne, du Portugal et de la ville de Gênes.

Mais pour résumer en peu de mots tout ce que nous aurions à ajouter sur ce *gigantesque travail*, disons que des personnages appartenant aux familles régnantes et les hommes les plus illustres ont voulu coopérer à cette vaste collection à laquelle ont pris part, outre le clergé, des citoyens de toutes les conditions, depuis le noble, le savant et le riche jusqu'à l'humble ouvrier.

C'est ainsi que M. l'abbé Sire a pu réunir ce grand nombre de volumes † où est reproduite la bulle *Ineffabilis* dans toutes les langues et dont les reliures et les ornements offrent un modèle de tous les arts qui distinguent chaque nation. L'or, l'argent, les pierres précieuses, les émaux, les mosaïques y rivalisent avec les miniatures, avec des chefs-d'œuvre de calligraphie ; et le tout forme un ensemble de beautés et de richesses vraiment bien employé en l'honneur de la Vierge Mère de Dieu.

L'abbé Sire a dû se sentir au comble de la satisfaction qu'il s'était promise en entreprenant une œuvre aussi belle et aussi complètement réussie, quand, au jour même du Centenaire des Princes des Apôtres, il a eu l'honneur de la présenter à Sa Sainteté, et de voir combien le *Souverain*, s'est plu à la con-

* Le Brésil surtout, grâce à la puissante et si aimable et si magnifique intervention de la Famille Impériale. † 80 volumes in 4to.

Santità', e di vedere come la Sorrana considerazione si fermò a contemplarla in tutte le sue parti, e, lodandola, ne mostrò soddisfazione e gradimento.

Il Santo Padre benedisse al suo autore ed a tutti coloro che con tanto zelo risposero al suo invito e cooperarono all' opera.

(Giovedì 11 luglio 1867.)

PIUS P.P. IX.

DILECTE FILII, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Nihil certè vobis gratius contingere potest, quàm ut debitus cultus et honor erga Immaculatam sanctissimamque Deiparam Virginem Mariam quotidie magis ubique augeatur, omnesque gentes ad hanc amantissimam omnium nostrum Matrem singulari pietate excolendam vehementer excitentur, et inflammentur, quo Dominus noster Jesus Christus, Unigenitus ejus Filius, magis in dies honorificetur, cum in Filium redundet quidquid honoris et laudis in Matrem impenditur.

Hinc gratissimum Nobis accidit, Dilecte Fili, consilium à Te susceptum curandi, ut Apostolicæ Nostræ de dogmaticâ Immaculati ejusdem Dei Genitricis Conceptus definitione Litteræ et latino idiomate in omnes converteretur linguas.

Quod ut efficere posses, summâ curâ studioque precari haud omisisti, Venerabiles Fratres, totius orbis Sacrorum Antistites, Sacerdotes, Religiosos viros, Clarissimosque ex fidelibus homines, ac vel ipsos summos Principes, et præstantes quoque pictores, alios que artifices, ut in hâc re *splendide perficiendâ* opportunam tibi opem, auxiliumque ferrent.

Qui omnes, pro eorum in Beatissimam Virginem pietate, huic *Tuo consilio summâ laude digno*, quàm libentissimè ac studiosissimè obsecundantes, nihil intentatum reliquerunt, ut hujusmodi opus omni splendore Conficeretur.

Ex quo evenit, ut commemoratæ Nostræ Apostolicæ Litteræ *trecentiis fuerint scriptæ linguis*, quas varii Asiæ, Africæ, Europæ, Americæ et Oceaniæ populi loquuntur. Atque hujusmodi multiplex interpretatio multis voluminibus fuit inserta, elegantissimo sanè ac miro artificio elaboratis.

Quæ volumina Nobis, dilecte Fili, obtulisti lætissimo die 29 superioris mensis Junii, quo secularia solempni immortalibus a beatissimi Petri, Apostolorum principis, et coapostoli ejus Pauli, doctoris gentium, triumphis, sacra concelebravimus, ac pluris divinæ Nostræ religionis herose sanctorum ordini adscripsimus, cum maximâ Venerabilium Fratrum catholici orbis sacrorum Antistitum ac fidelium frequentiâ, vobis jucundissimâ.

Equidem, Dilecte Fili, non potuimus non vehementer admirari eximiam

sidérer attentivement, à en admirer toutes les parties, à le féliciter, à lui en exprimer sa satisfaction et ses remerciements.

Le Saint-Père a béni l'auteur et tous ceux qui ont répondu avec tant de zèle à son appel en coopérant à son ouvrage.

(Jeudi 11 juillet, 1867).

PIE IX, PAPE

CHER FILS, SALUT ET BÉNÉDICTION APOSTOLIQUE.

Rien ne pourra jamais, certainement, Nous être plus agréable que de voir chaque jour et partout croître de plus en plus le culte et les hommages dus à l'immaculée et très-sainte Vierge Marie, Mère de Dieu ;—que de voir tous les peuples excités d'une manière vive à honorer, avec toute l'ardeur d'une piété singulière, cette si aimante mère de nous tous, —afin que Notre-Seigneur Jésus-Christ, son fils unique, soit de plus en plus honoré ; car tout ce que l'on rend de culte, d'hommage et d'honneur à la Mère rejaillit sur le Fils.

Ainsi donc, c'est avec une véritable et bien douce satisfaction que Nous avons appris le dessein formé par Vous, cher fils, de mettre tous vos soins à faire traduire du latin dans toutes les langues Nos Lettres Apostoliques sur la définition dogmatique de l'Immaculée Conception de la Mère de Dieu.

Pour réussir à faire de cette traduction une œuvre splendide, Vous n'avez rien négligé de ce qui Vous éta't possible, sollicitant avec persévérance le concours de Nos vénérables frères les Evêques, des Prêtres, des Religieux et des Religieuses, des personnes les plus distinguées entre les laïques, même des Princes et des Souverains, des peintres aussi et des autres artistes.

Animés d'un saint zèle pour la gloire de Marie, tous ont répondu très-volontiers à votre appel, et ont voulu concourir de leur mieux à votre dessein si digne d'éloge, n'épargnant rien pour qu'il fût réalisé avec le plus grand éclat.

Il est résulté de tous ces efforts que Nos Lettres Apostoliques ont été traduites en trois cents langues parlées par les différentes nations de l'Asie, de l'Afrique, de l'Europe, de l'Amérique, de l'Océanie ; et que ces traductions, écrites avec une élégance rare, ornées avec un art merveilleux, forment ensemble une série considérable de volumes.*

Ces volumes, cher fils, Vous Nous les avez présentés le 29 juin dernier, en ce jour plein de joies où, au milieu d'une très-nombreuse et pour Nous si douce assemblée de Nos vénérables frères les Evêques de l'univers catholique

* 80 volumes de format in 4o, avec de riches cassettes des Indes, du Japon, de la Chine. . pour les manuscrits orientaux qu'on n'est pas dans l'usage de retirer.

elegantiam ac pulchritudinem eorumdem voluminum, quæ miniariis ac musivis picturis, affabre expressis, ac pretiosis lapidibus, et aureis, argenteis, aliisque nobilissimis ornamentis abunde ditata, bellissime ostendunt quæ sit peculiaris tot populorum in artibus præstantia.

Ac summa certe consolatione affecti fuimus, videntes qua singulari erga beatissimam Virginem Mariam pietate animati sint catholici orbis fideles, qui *hoc insigne sane Monumentum* in ejusdem Deiparæ honorem erigere tantopere gloriati sunt.

Quare tum Tibi, Dilecte Fili, qui plures ab hinc annos nullis curis nullisque consiliis pepercisti, ut *hujusmodi præclarissimum* conficeretur opus, tum omnibus et singulis, qui in eodem pulcherrimo opere efficiendo eorum omnem industriam, diligentiam ac laborem impenderunt, etiam atque etiam gratulamur, amplissimasque tribuimus laudes. Atque ea profecto spe nitimur fore ut clementissima Dei Mater Te, et omnes ac singulos, qui huic rei eorum operam præstiterunt, potentissimo suo apud Deum patrocínio remunerare velit.

Denique Pontificiæ Nostræ caritatis pignus Apostolicam Benedictionem, toto cordis affectu, Tibi ipsi, Dilecte Fili, cunctisque Ecclesiasticis viris laicisque fidelibus, qui in prædicto *magnificentissimo opere* perficiendo partem habuerunt, peramanter impertimus.

Datum Romæ, apud S. Petrum, die 30 Novembris, anno 1867. Pontificatus Nostri anno vicesimo secundo.

PIUS P.P. NONUS.

Dilecto Filio, Presbytero MARIE DOMINICO SIRE, Moderatori ac Doctori Seminarii Sancti Sulpitii, Lutetiam Parisiorum.



et des fidèles accourus sur leurs pas, Nous avons célébré les fêtes séculaires en l'honneur de saint Pierre, le prince des apôtres, de saint Paul, le docteur des nations, et Nous avons solennellement mis au nombre des saints un grand nombre d'élus, héros de notre foi.

En vérité, cher fils, Nous n'avons pu ne pas admirer vivement la beauté et l'exquise distinction de ces volumes si bien écrits, si bien enluminés, enrichis avec abondance de mosaïques, de pierres précieuses, de travaux d'or et d'argent, d'autres décorations d'un goût très-noble et très-pur, témoignage éclatant de l'habileté artistique de tant de peuples.

Aussi avons-Nous été remplis de la plus grande consolation en voyant de quelle piété singulière envers la Très-Sainte Vierge Marie sont animés les catholiques qui se sont fait gloire d'ériger en l'honneur de la Mère de Dieu cet insigne Monument.

C'est pourquoi Nous Vous félicitons et Vous félicitons encore, et Nous donnons les plus amples éloges soit à Vous, cher fils, qui depuis plusieurs années n'avez épargné aucune attention, aucun soin pour mener à bonne fin ce très-remarquable ouvrage ; soit à tous et à chacun de ceux qui ont mis dans l'exécution de votre dessein toute leur application, tout leur zèle, toute leur industrie. Et Nous espérons bien que la Très-Clémentine Mère de Dieu voudra vous récompenser, Vous et chacun de vos coopérateurs, par son tout-puissant patronage auprès de Dieu.

Enfin, comme gage de Votre Pontificale charité, Nous accordons du fond de Notre cœur, avec le plus grand amour et la plus tendre affection, la Bénédiction Apostolique à Vous, cher fils, et à tous les ecclésiastiques ou fidèles qui ont pris part avec Vous à cette œuvre d'une admirable magnificence.

Donné à Rome, à Saint-Pierre, le 30 novembre 1867, la 22^e année de Notre Pontificat.

PIE IX, PAPE.

A Notre cher fils MARIE-DOMINIQUE SIRE, directeur et professeur au Séminaire Saint-Sulpice, à Paris.



LETTER OF HIS LORDSHIP BISHOP DAVELUY, MARTYRED IN COREA.

In the French journal *L'Union* of the 14th February, 1867, the following letter of his Lordship Bishop Daveluy appeared, and is now reproduced in connexion with that Catholic monument of devotion which the Abbé Sire has erected to the Immaculate Mother of Jesus :

Tous les catholiques ont encore présent à l'esprit le martyre des missionnaires français en Corée. Nous sommes heureux de pouvoir donner à nos lecteurs la lettre que M. l'Abbé Sire, directeur au séminaire Saint-Sulpice, a reçue d'un de ces missionnaires, récemment immolés, Mgr. Daveluy, et qu'il veut bien nous autoriser à reproduire.

A. M. L'ABBÉ D. SIRE, DIRECTEUR AU SEMINAIRE SAINT-SULPICE.

Corée, 8 septembre, 1863.

MONSIEUR,

J'ai reçu, vers le mois de février, la lettre que vous m'avez adressée de Paris, pour me demander de vous procurer la traduction manuscrite, en langue coréenne, de la bulle *Ineffabilis*, où est proclamé dogme de foi, l'Immaculée Conception de la sainte Vierge, et augmenter ainsi la vaste collection destinée à Pie IX, dont vous avez si heureusement formé le projet.

Comment pouvais je ne pas entrer dans des vues qui sont si bien en harmonie avec les sentiments dont je me sens animé pour la gloire de la Vierge sans tache, sentiments puisés dans ma famille et développés par les soins de la pieuse Société de Saint-Sulpice, dont vous avez l'honneur de faire partie ?

J'aurais voulu me mettre tout de suite au travail ; mais le texte latin de la bulle, resté en arrière, n'est parvenu en Corée que vers la fin de juin, plusieurs mois après votre lettre, et ne m'a été envoyé que quelques semaines plus tard.

Malgré le temps considérable que j'ai consacré à ce travail de traduction, et les soins assidus que j'ai mis à faire orner le manuscrit, le résultat est loin de répondre à mes désirs. Il est loin surtout de répondre à la grandeur de l'œuvre vraiment catholique à laquelle il est destiné, et je n'aurais pas eu le courage de vous l'adresser, sans la pensée que vous ne pouviez recourir à un autre, ou ailleurs, pour faire figurer la langue coréenne dans la collection de toutes les langues.

J'ose donc vous l'envoyer par notre courrier d'hiver. Je mets ces pages sous la protection toute spéciale de Marie Immaculée, afin qu'elle daigne les conduire au milieu des mille dangers des routes : et que, parvenues au pied de Notre-Dame de France, pour aller de là entre les mains de N. T. S. P. le Pape Pie IX, elles soient à Rome un monument des hommages et de la dévotion de la petite Eglise de Corée envers l'Immaculée Conception.

Every Catholic has still fresh in his memory the martyrdom of the French missionaries in Corea. We are happy in being able to give to our readers the letter which M. l'Abbé Sire, Director of the Seminary of St. Sulpice, has received from one of the missionaries, Bishop Daveluy, recently put to death for the faith, and which he has kindly permitted to appear in these pages.

TO M. L'ABBE D. SIRE, DIRECTOR OF THE SEMINARY OF ST. SULPICE.

Corea, 8th September, 1863.

SIR,

I received, about the month of February, the letter which you had addressed to me from Paris, requesting me to procure the manuscript translation in the Corean language of the Bull *Ineffabilis*, in which is announced that dogma of faith—the Immaculate Conception of the Blessed Virgin, and thus to increase the vast collection destined for Pius IX., an enterprise of which you have so happily formed the idea.

How could I refrain from adopting views so much in harmony with the sentiments with which I feel myself animated for the glory of the Virgin without stain—sentiments imbibed from my family, and developed by the solicitude of the pious Society of St. Sulpice, of which you have the honour to be a member.

I would wish to have undertaken the task immediately, but the Latin text of the Bull, being delayed, did not arrive in Corea before the end of June, many months after your letter, and had not been transmitted to me until some weeks later.

Notwithstanding the considerable time which I have devoted to this work of translation, and the assiduous care which I have expended in ornamenting the manuscript, the result is far from corresponding to my desires. It is, indeed, far from being suited to the greatness of the work—truly Catholic—with which it is linked; and I would not have presumed to present it to you were it not for the consideration that you could not have recourse to any other person or place, in order that the Corean tongue should take its place in the collection of all the languages.

Nevertheless, I venture to forward it to you by our winter mail. I place these pages, in the most special manner, under the protection of Mary Immaculate, that she may deign to preserve them from the many dangers of their voyage; and that, when arrived at the feet of our Blessed Lady of France, thence to the hands of our most Holy Father, Pope Pius IX., they may be at Rome a monument of the homage and devotion of the little Church of Corea towards the Immaculate Conception.

Je rends grâce en même temps à cette bonne Mère de vous avoir inspiré de penser à nous, et de nous avoir donné occasion de joindre notre acte de foi reconnaissante à celui de tous les peuples.

Vous me demandez, en outre, pour votre grande collection, des documents relatifs à la définition du 8 décembre 1854, et conservée au Puy, auprès de Notre-Dame de France, exquelques détails sur les cérémonies qui auraient eu lieu dans la Corée, à l'occasion de cette solennelle définition. Je dois vous avouer qu'il n'y en a pas eu. Notre position de proscrits, la trop grande gêne où nous sommes, l'impossibilité d'essayer aucune pompe ou démonstration extérieure, ne nous ont permis de célébrer aucune de ces fêtes qui ont été célébrées de toutes partes d'une manière si éclatante et si consolante. Nos chrétiens, du reste, élevés dans la dévotion à Marie, Mère de Dieu, patronne de cette mission, ont cru dès l'origine au mystère de son Immaculée Conception. Jamais aucune parole de doute n'a retenti à leurs oreilles ; et, dans leur foi simple, naïve, ils se trouvent heureux de penser qu'ils ont toujours cru ce que le Père de tous les fidèles leur propose aujourd'hui d'une manière explicite. Toute la joie est ici concentrée dans le cœur, ou bien ne se révèle, comme parmi les premiers chrétiens persécutés, que par quelques paroles. Fasse la Vierge Immaculée qu'il nous soit bientôt permis de sortir de cet état et de célébrer des fêtes comme on en célèbre partout, dans les autres parties du monde !

Je profite de cette occasion pour vous prier de présenter mes hommages à M. le supérieur, ainsi qu'à tous ceux d'entre vous qui veulent bien encore penser à moi devant Dieu, et de m'accorder quelque part à vos prières et à vos saints sacrifices.

J'ai l'honneur d'être, Monsieur, en l'union des Saints Cœurs de Jésus et de Marie, votre très humble serviteur,

✠ ANTOINE, évêque d'Acones,

Coadjuteur du vicaire apostolique de la Corée.

La lecture de cette lettre nous fait désirer de connaître toutes celles qui ont été écrites des diverses parties du monde à M. l'abbé Sire, au sujet de la traduction dans toutes les langues, de la Bulle *Ineffabilis*. M. l'abbé Sire s'est adressé à des cardinaux, à des évêques, à des missionnaires de tous pays, à des princes, à des ambassadeurs, à des savants, des littérateurs et des artistes, à des dames de haut rang, à d'humbles religieuses.

Toutes ces personnes de conditoins et de pays si divers se sont empressées de répondre à l'appel qui leur était fait. Elles ont regardé comme un honneur de concourir au vaste recueil qui doit être offert à Pie IX, en hommage de la reconnaissance de tous les peuples. Ne pourrait-on pas réunir les lettres que ces personnes ont écrites et les publier, afin qu'elles servent de documents

I return thanks, in the meantime, to that good Mother for having inspired you to think of us, and also for having afforded us the opportunity of joining our act of grateful faith to that of all nations.

Moreover, you ask me for some documents relative to the definition of the 8th September, 1854, for your great collection preserved at Puy under the care of our Lady of France, and some details of the ceremonies which might have taken place in the Corea on the occasion of this solemn definition. I must acknowledge that no ceremonies have taken place here. Our proscribed position—the straitened circumstances in which we are situated, the impossibility of attempting any pomp or exterior demonstration—have not suffered us to celebrate any of these feasts which have been observed in all parts of the world in a manner so splendid and so consoling. But our Christians, brought up in the devotion of Mary, Mother of God, patroness of this mission, have believed from the beginning in her Immaculate Conception. Never have they heard a word of doubt concerning that doctrine, and in their belief, simple and artless, they find themselves happy to think that they have always believed that which the father of all the faithful proposes to them to-day in a manner so explicit. Full gladness dwells here concentrated in the heart where, as among the first Christians who suffered persecution, it manifests itself outwardly only in few words. May the Immaculate Virgin grant that it may soon be permitted to us to be freed from this state, and to celebrate our feasts as they are celebrated everywhere in the other quarters of the globe.

I avail myself of this occasion to request you to present my best respects to M. le Superieur, as also to all those among you who still graciously wish to be mindful of me before God, and to grant me place in your prayers and sacrifices.

I have the honour to be, Sir, in union with the Sacred Hearts of Jesus and Mary, your very humble servant,

✠ ANTONY, Bishop of Acones,
Coadjutor of the Vicar-Apostolic of Corea.

The perusal of this letter makes us desirous of becoming acquainted with all the others which have been written from the different parts of the world to M. l'Abbé Sire on the subject of the translation into all languages of the Bull *Ineffabilis*. M. l'Abbé Sire has written to cardinals, to archbishops, to bishops, to missionaries of all countries, to princes, to ambassadors, to *savants*, to literary men, to artists, to ladies of high rank, to humble *religieuses*.

All these persons of distinguished positions, and of countries so different, have hastened to respond to the appeal which has been made to them. They have looked upon it as an honour to contribute their share to the vast collection which is about to be offered to Pius IX. as a mark of the gratitude of all

à l'histoire de la Bulle *Ineffabilis*? Ne pourrait-on pas aussi publier les noms des correspondants et des traducteurs qui ont prêté, en cette occasion, leur généreux concours et ont ainsi mérité la reconnaissance de tous les catholiques ?

Ce n'est pas un fait de médiocre importance que la traduction dans toutes les langues de la bulle qui proclame le dogme de l'Immaculée Conception. Il faut y reconnaître une éclatante manifestation de la puissance que donne aux hommes la religion catholique. Un prêtre, sans employer les ressources de la fortune ou du commerce, dans le court espace de six années, c'est-à-dire plus rapidement qu'un hardi navigateur ne ferait le tour du monde, a pu réunir de tous les pays, des les îles plus lointaines et des contrées les plus sauvages, *de l'Océanie aux terres dispersées*, de la brûlante Afrique, des froids rivages de l'inhospitalière Corée, des frontières du Thibet, des forêts profondes où se réfugient comme dans un dernier abri les tribus errantes des deux Amériques du Nord et du Sud, trois cents traductions d'une bulle fort longue, toutes faites avec soin par les hommes le plus au courant de leur langue, signées et approuvées par la plus haute autorité ecclésiastique du pays, décorées souvent avec un goût exquis, par des artistes de bonne volonté, des dessins les plus variés, et formant à peu près quatre-vingts volumes dont la somme donne environ vingt mille pages de format in quarto.

Ne doit-on pas trouver là une réponse éloquente à ceux qui font au catholicisme le reproche d'être impuissant et l'accusent de frapper de stérilité les œuvres auxquelles il touche? Quelle Eglise, quel Etat même, avec ses flottes et ses armées, ses ambassadeurs et ses consuls, pourrait, en si peu de temps, obtenir une pareille victoire, et un semblable signe d'union entre les hommes? Il a fallu au protestantisme, qui pourtant possède à son service le peuple le plus entreprenant du monde, des siècles et des millions pour arriver à traduire en cent cinquante langues quelques parties de la Bible. On dit que cette œuvre de propagande sera mise à l'Exposition. Eh bien! des peuples deux fois plus nombreux pourront retrouver dans le livre catholique le dogme qu'ils professent, la croyance de leur raison et la joie de leur cœur.

Ils y verront même un spectacle agréable à leurs yeux, et quelques-uns aussi de quoi satisfaire leur orgueil national. En effet, plusieurs de ces traductions sont magnifiques, et, par les dessins qui les accompagnent, la beauté des caractères typographiques, leur remarquable reproduction à la main, doivent être estimés comme de rares curiosités. Quoi de plus intéressant à voir que cette magnifique bulle coréenne, traduite par Mgr. Daveluy, écrite et ornée par des chrétiens dans la capitale même où les vaisseaux de l'amiral Rose n'ont pu arriver, approuvée et signée par le vénérable Mgr. Berneux, déjà condamné à mort une première fois en Cochinchine, et qui ne fut délivré par le capitaine Levêque que pour reconstruire enfin le martyre dans une nouvelle mission!

nations. Could not some one collect the letters which these persons have written, and publish them, that they may serve as documents for the history of the Bull *Ineffabilis*? Could not the names also of the correspondents and translators be published who have lent their generous services on the occasion, and have thus merited the gratitude of all Catholics?

The translation into all languages of the Bull which proclaims the dogma of the Immaculate Conception, is not an affair of ordinary importance. We must recognize in it a brilliant manifestation of the power which the Catholic religion gives to men. A priest, without employing the resources of fortune or of commerce, in the short space of six years, that is to say more rapidly than a bold navigator could make the circuit of the globe, has been able to collect from all countries, from islands the most remote, and from nations the most savage, from the scattered islands of Oceanica, from the burning sands of Africa, from the icy shores of the inhospitable Corea, from the frontiers of Thibet, from the deep forests where, as a last resource, the wandering tribes of North and South America find a refuge—300 translations of a very long Bull, all executed with care by men best skilled in their respective languages, signed and approved by the highest ecclesiastical authority of the country, frequently decorated with exquisite taste by artists ready and willing to give their services—most varied in their designs, and forming nearly eighty volumes containing almost 20,000 pages in quarto.

May not one find here an eloquent answer to those who reproach Catholicity with want of ability, and who accuse it of stamping with sterility whatever works she undertakes. What church, what state even, with its naval and military power, its ambassadors and its consuls, could in so short a time obtain an equal victory and a similar sign of union among men? Protestantism, although having at its service a people the most enterprising in the world, required ages and millions to enable it to procure a translation of the Bible into 150 languages. It is rumoured that this work of the Propaganda shall find a place at the exhibition. Very well, people twice more numerous will be able to find in the Catholic work, the dogma which they profess, the belief founded on their conviction, and the joy of their heart.

They shall also there behold a spectacle agreeable to their eyes; and some too, that which is calculated to flatter their national pride. Really, many of these translations are magnificent; and, both on account of the designs with which they are embellished, the beauty of the written characters, their remarkable reproduction by the hand, ought to be esteemed as rare curiosities. What more interesting sight than that Corean Bull, translated by his Lordship Bishop Daveluy, written and ornamented by Christians in that capital which the fleet of Admiral Rose could not approach, approved and signed by the venerable Bishop Berneux, already condemned to death for the first time in

Et parmi ces trois cents traductions, combien y en aura-t-il qui, dans Paris, où tant d'objets vont venir de tant de points différents du monde, rappelleront seuls les souvenir de peuples qui nous seraient inconnus, s'il n'existait pas dans le monde une Eglise et des missionnaires catholiques ? Tant est grande la puissance expansive de la vérité religieuse, et tant cette vérité rend les hommes qui la veulent répandre intrépides et prêts à braver également les flots de la mer et la cruauté des peuplades sauvages !

A. ROUYE.

PRAYER OF ST. BERNARD.

Remember, O most loving Virgin Mary, that it was never heard that anyone fleeing to thy patronage, asking thy help, imploring thy intercession was ever by thee forsaken ; to thee then I come full of hope, to thee I run, before thee I stand a sinner in sorrow ; I beseech thee to adopt me for ever as thy child, and to take on thyself the care of my eternal salvation. Do not, O Mother of God, reject my prayer, but graciously hear and grant it. Amen.

An Indulgence of 300 days applicable for the souls in purgatory when recited, and a plenary one to all who say it daily for a month, having confessed and communicated they visit a church and pray according to the intention of His Holiness. (Decree *Urbis et Orbis* of Pius IX., 11th December, 1846.)

Cochin China, and only delivered by Captain Levêque to meet at last a martyr's death in a new mission.

And among these 300 translations how many of them will there be which, alone in Paris, whither so many objects are about to come from so many different parts of the world, shall recall to mind, people who would be otherwise unknown to us if a Church and Catholic missionaries did not exist in the world. Such is the expansive power of religious truth, and such great influence has that truth over men who wish to extend it, that it renders them intrepid and ready to brave equally the waves of the ocean and the cruelty of savage tribes.

LITTLE ROSARY OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN.

METHOD OF RECITING IT.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

FIRST PART.

Blessed be the holy and Immaculate Conception of the most Blessed Virgin Mary.

One Our Father, four Hail Marys, and one Glory.

SECOND AND THIRD PARTS.—*The same as first.*

INDULGENCE.

His Holiness Pope Pius IX., by a brief of the 22nd June, 1855, has been pleased to grant an Indulgence of 300 days every time this Rosary is recited, and a Plenary Indulgence, applicable to the souls in purgatory, once a month, to those who having confessed and communicated shall have recited it every day for a month. The power of blessing the Little Rosary is granted to the Order of Capuchins, with faculty to the Procurator-General of delegating the same. The same power is also granted to the Camandolese hermits of Mount Corona under the same date.



